

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER

No. 2904.
NEW SERIES, No. 8.]

LONDON, SATURDAY, FEBRUARY 19, 1898.

[ONE PENNY.]

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NOTES OF THE WEEK.

WITH the lengthening days one begins to ask whether, after all, there is to be no winter, and whether this is spring that is already here. The grass in the parks is in many places gay with crocuses in full bloom, and almond blossom is already out. Down by the river at Richmond there are willows with a distinct shimmer of green upon them, and one looks at the great buds on the other trees, especially the fruit trees, and hopes they will not be too rash, and will not run the risk of the sharp frosts that yet may come. But the primroses are hardy, and nothing else depends on them but the pure delight of their presence; late or soon, they are always welcome, and this year they have come early.

We are very glad to publish the sermon preached last Sunday by the Rev. C. J. Street in Bank-street Chapel, Bolton, on the present distress in the West of Ireland, and commend its appeal to our friends throughout the country. By the end of last week over £4,000 had been raised, but the committee was already pledged to an expenditure of £6,000, and double that amount was required to meet the need. The chairman of the Manchester Committee is Mr. H. T. Gaddum, 9, Albert-square. Cheques should be made payable to the "West of Ireland Distress Fund," Bank of Ireland, Dublin.

On Wednesday evening, Mr. B. B. Nagarkar gave the second of his course of three lectures in the Council Room at Essex Hall, the Rev. W. G. Tarrant, in the absence of the Rev. S. F. Williams, who was to have presided, in the chair. The subject of the lecture was the "Evo-

lution of Religious Thought in India." Next Wednesday Mr. Nagarkar is to give his concluding lecture on "The Message of the Brahmo Somaj to the Present Age," and the evening will have an added interest from the fact that the chair is to be taken by the Rev. A. M. Bose, M.A., of Calcutta. The lecture begins at eight o'clock, and we trust that there will be a large attendance.

LAST Sunday morning the Rev. Stopford A. Brooke preached in Trinity Church, Glasgow, on occasion of the anniversary services. Dr. Hunter, minister of the church, conducted the first part of the service. The sermon was from the text, "Faith is the substance of things hoped for, the evidence of things not seen," and was on the Divine in human nature, as evidence of the Fatherhood of God.

THE *Ethical World* of last week contains some editorial notes referring to the attitude of Unitarians, and especially of this paper towards ethical societies. It is said that "the Unitarians, as a whole, and especially as finding expression in THE INQUIRER, feel no nearer to us than do Evangelical or Roman Churchmen." What the *Ethical World* means by "family resemblance" and "kinship" in this connection is not our concern; but as regards our own feelings we must be allowed to speak for ourselves. In a leading article on "Ethics as Religion," on February 5, we referred to ethical societies, and said: "We cannot but rejoice that men and women should be kindled by such fine moral ardour, and with most unselfish purpose should set themselves to exalt the aims of life and to carry through practical efforts of social amelioration," and then we went on, not so much to criticise ethical societies as to define our own position and remember the short-comings of our own religious life. As regards ideal ethics, so far as we understand the position of our friends, we are at one with them; and certainly we have the sincerest respect and none but friendly feelings towards the members of ethical societies, with whom we are acquainted. But our position is, that men capable of "ideal ethics" have also a higher kinship, and that, as we said, "moral idealism is not without God in the world." This is an added strength and inspiration, which is not adequately described as "theological," it is what we understand by religion, and what we heartily wish our friends could share with us.

An editorial note in the February *Seed-sower* says of Mr. Fripp's papers that "they raise the question whether dogmatic Unitarianism has any right to the old free Presbyterian chapels." And it is

added, "dogmatic Unitarianism may be a good thing, and it certainly has its mission." We are not quite sure that we understand what our friends mean by "dogmatic Unitarianism," for to us a dogmatic Unitarian seems to be something of a contradiction in terms. But certainly a body of worshippers, however strongly convinced of the truth of Unitarian doctrine, have a right to the possession of an old free chapel. What they have no right to do is to make a form of doctrine the condition of membership in their Church, or to attempt to bind upon the Church any such doctrinal limitation. And that, as far as we are aware, is just the last thing, at any rate the great majority, of Unitarians desire to do.

IN the remarkable address which Mr. John Morley delivered at the opening of the Passmore Edwards Settlement last week, there was no passage more warmly applauded than that in which he referred to the great interest in sport taken by our people, and added, "I don't think we need take any very Pharisaical view of it, provided that the amusements do not found themselves upon the sufferings of the lower animals." That sentiment, we feel sure, is very widely spread among our people, and yet this country is still disgraced by the maintenance of the Queen's Buckhounds, for the hunting of tame deer, and this inhuman example is followed by other fashionable hunts. That sport is hardly the name for what takes place, and that great cruelty is inflicted on harmless, tame animals, has been repeatedly demonstrated by disinterested eye-witnesses; and yet the custom is continued.

MISS ELLICE HOPKINS has addressed to the *Woman's Signal* a strong and touching "Plea for our Soldiers," too many of whom joining the service as mere boys, with low traditions all about them, excluded from all the purifying influences of family life, in the strong words of a well-known medical man, "blunder like blind puppies into sin." The White Cross League, of which the Archbishop of Canterbury is president, and Lieut.-Colonel Everitt one of the secretaries (7, Dean's-yard, Westminster), are anxious to do more (and they will do as much as the funds at their disposal allow) to spread sound information and right principles throughout the army. £150 has been already raised and the work is going on. "In India, on the arrival of a fresh detachment, meetings are held, largely, I am glad to see, addressed by officers, and the men enrolled to fight both their deadliest foes—intemperance and vice. . . . I am of course aware that many other measures, such as the industrialisation of the army, the making officers more responsible for the morale and efficiency of

their men, &c., are needed. But I maintain that we are beginning at the right end in forming a sounder and higher public opinion, and getting the men to feel that the whole thing is unmanly and unsoldierly, let alone disgraceful in a Christian gentleman, and that the man who voluntarily disables himself for active service, while still receiving the Queen's pay, is no better than a deserter."

In an interesting article in the *Church Times* on "New Stones of Oxford" there is a reference to some recent additions to New College, of which Mr. Basil Champneys is the architect. What follows will interest our readers. "Mr. Champneys, like others, has learned to copy fifteenth-century domestic Gothic, and duly supplies the regulation nicely-sculptured gurgoyles at every other foot, the stone slates, the chimneys, and gables, the coats-of-arms, &c. Yet his imitative work has little of the reserve and simplicity of feeling of the old builders. What is there in common, for instance, between his 'ambitious, sprawling Mansfield College,' and the delicate instinct of the style that he copies? Preferable is the neighbouring institution called 'Manchester College,' by Messrs. Worthington and Elgood, a simple Gothic design, in which, however, the plate-glass windows are a solecism." The writer finds that these, the roofing of blue slates, and something in the buildings themselves "convey a frigid impression," which we can assure him is not shared by those who enter into the religious life, which is nurtured in the College.

THE same writer has a further word about Manchester and Mansfield colleges:—"These bodies, however, have shown a praiseworthy desire not to jar upon Oxford traditions of architecture. What will be the appearance of the new Roman Catholic seminary which is to be built hard by? When that is completed the whole of this Holywell part of Oxford will be utterly transformed. The establishment of a theological Nonconforming quarter may have other issues. Has anyone had the courage and foresight to consider what the future is to be of the School of Theology, and how long it will be possible to retain this last preserve of the Church of England, when the University contains a number of professors and students of Divinity who can neither examine nor, without distaste, be examined for theological honours? Those Liberal High Churchmen who fourteen years ago promoted the nomination in Pass Divinity of Mr. Horton will surely find themselves logically estopped from resisting the 'nationalising' of the Honour School."

THE London Correspondent of the *Manchester Guardian* wrote last Sunday evening:—"Dr. James Martineau, with the weight of his ninety-three years upon him, was present this morning at Unity Church, Islington, and looked remarkably well. The venerable theologian has, in fact, of late been a regular attendant at Unity Church on Sunday mornings. Externally and internally one of the most beautiful edifices possessed by the Unitarian body, Unity Church has lately added to its memorial embellishments a tablet which perpetuates the name of Mrs. J. T. Preston, a former 'pillar of the church,' recently deceased. An older marble tablet is in memory of the father of the Right Hon.

Joseph Chamberlain, who was a leading member of the congregation while resident at Highbury, after which suburb the Colonial Secretary names his Birmingham residence."

In the January number of the *Theologisch Tydschrift* sorrowful reference is made to the death, on December 18 last, of one of its editors, the Leyden Professor, Dr. W. H. Kusters. One of his colleagues in the editorship, Dr. Oort, speaks of him with great feeling as deeply lamented for his warm heart and upright character. He was only fifty-four years old; but he had obtained a high position, both as a teacher and as a Biblical critic. Dr. Oort tells us that, after serving successively since 1868 as preacher to congregations at Rockanje, Heenvliet, Barendrecht, Neede, and Deventer, he was invited in 1884 by the late Professor Kuenen to join him in working upon the translation of the Old Testament. On the death of Professor Kuenen in 1891 Dr. Kusters succeeded him in his University Chair, and he filled it with much distinction. He came before the wider public, not only through his contributions to the *Tydschrift*, but also more especially by the publication in 1894 of a critical examination of the books of Ezra and Nehemiah—an investigation which arose out of his work upon the Old Testament translation, and his statement of which appeared under the title of "The Restoration of Israel in the Persian Period."

THE week's Obituary includes the following:—The Rev. Edmund Spenser Tideman, rector of West Hanningfield, Chelmsford, and Rural Dean, named after the Elizabethan poet, of whom he was a descendant.—The Right Rev. J. R. Selwyn, who in 1877 succeeded Patteson, the first Bishop of Melanesia, and since 1893 was Master of Selwyn College, Cambridge, founded in memory of his father, who was the first Bishop of New Zealand, and afterwards Bishop of Lichfield.—Count Kalnoky, formerly Austrian Minister of Foreign Affairs.—Mr. E. P. Brandard, engraver and water-colour painter, who illustrated the Queen's book, "Life in the Highlands."—Dr. W. B. Todhunter, brother of Dr. Isaac Todhunter, and formerly professor of classics and mathematics in Cheshunt College.

JAPAN AND INDIA.

SIR,—It is so long since I have rendered any account of my stewardship in respect of Japan that most of your readers may have forgotten that the Japan Mission still exists and does its unobtrusive though useful work. Can you spare me a few lines?

As printing accounts or advertising a balance-sheet costs hard cash, I have taken it for granted that those who have contributed to this work trust me sufficiently to dispense with this outlay. If any care to ask me, I will write out a full account. Briefly put, since January, 1896, I have received subscriptions from fourteen schools and guilds and from three private subscribers, and have remitted £24 17s., leaving a guinea in hand. My friend MacCauley writes most gratefully, valuing the interest displayed even more highly than the assistance given, although the money is most useful.

I am so frequently asked what the Mission is doing, that I should like to add a word or two in reply. The Rev. Clay MacCauley is so overworked that he has no time to write special reports to me, and I rely on the *Christian Register* for news. When asked "What is the Unitarian Mission doing for Japan?" I feel inclined to respond, "What is Manchester College, Oxford, doing for the Christianity of Great Britain?" We all believe it is doing something or it would not be so generously maintained and so nobly housed; but who can put his finger down on the exact spot where its best work is done?

In like manner, Mr. MacCauley has organised, and is carrying on with immense zeal and courage, a centre of religious education and of leavening influences which is subtly moulding thought in unexpected places and manifold ways throughout Japan. He carries no Fiery Cross through town and village, preaches no Crusade, attacks no older Faith, and, therefore, there are no sensational results to be noted. The day of Apostles has gone by: the Educationalist is the modern substitute. Aided by a staff of able and learned men, he is teaching those who, by a process of natural selection, gather round him that "Religion" is wider than "religions"; that Truth is better than Creeds; that out of our partial gleams we press forward into the perfect Light, and that Brotherhood is a church which combines the many "isms" into the deep unity of the universe. Such, I take it, is his Gospel for Japan, which is as much needed at home as in the Far East. And it is spreading! Numberless indications show that the larger minds are looking to that Gospel for the healing of the nations. It is worth working for, worth spending for, and, as we work and spend, we find for ourselves its sunshine and its cheer.

It rejoices my heart to learn that a minister has been found who will go to India for three years. Whoever he is (and, so far, the secret has been well kept) we ought, all of us, to give him all the help which sympathy and confidence can afford. It is no light task he is facing; no picnic! The six weeks I spent in India during the coolest (!) part of the year have left such an impression on my memory, that I recognise the heroism needed to live and work there all the year round. But then—the compensations! I still recall conversations I had with educated natives, and their yearning for sympathetic treatment on the part of the English. If our Missionary only has a sympathetic nature; the blessed art of putting himself in their place and seeing with their eyes for a space; if the gospel of brotherhood burns in him, he will find ready entrance for the gospel of Fatherhood. God grant he has this divine faculty! All the rest will follow.

Meanwhile, if Unitarian Religion is good for Japan and good for India, it is good for Home also. For every stroke of work we do abroad let us do two strokes at our own doors. For every pound we subscribe for India, let us find an extra pound for our own church or churches.

The need of generous giving and generous living is as great as ever. Furbish up the old dismal chapels, strengthen the weak hands and confirm the feeble knees. Our day is before us, not behind, as some seem to think.

H. W. HAWKES.

THE PULPIT.

THE DISTRESS IN THE WEST OF IRELAND.*

"If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day."—Isaiah lviii. 10.

RELIGION in practice is worth a hundred theories, and all the theologies of the world would not weigh against human sympathy. Forms of worship are valuable only in so far as they correspond to the inward need of the worshipper, and no sacrifice can be acceptable to the Lord of the heart except that which has been sanctified by holy purpose. The love of God which asserts itself in disregard of the claims of man lacks the essential element of acceptable service. Let the sincerity of faith be proved by its works; let the religious nature betray itself in goodness of heart; let the offering to God be the unflinching devotion of life to the principles of right and truth and love. This was the clear note of the ancient Hebrew prophets; it was repeated and emphasized by the greater prophet of Nazareth; it is the noblest voice of religion to the world to-day.

And right nobly does our branch of the great Church of God respond to the appeals to human sympathy which are constantly being made from one quarter or another. The honour of practical philanthropy is credited to us as surely as we are charged with theological heresy. Bad as our faith may be in popular estimation, at least our works are usually regarded as beyond reproach. One would think that we might surely by this time have established some little claim to have our gospel believed for the very works' sake. But, though the world gives us little countenance, and prefers a religion which makes more show and asks less personal sacrifice, the voice of the living God rings in our hearts and bids us be faithful to the light we see and the love we know, leaving all doubtful issues to Him in confidence. Using the faculties which He has given us, then, to understand as far as we may the problems of life, and giving the hand to faith where knowledge ceases, we turn our chief attention to the well-ascertained conditions of daily living, and seek to use aright the powers and opportunities of self-development, and of any abundance which may be committed to us, to meet the needs and supply the deficiencies of some of our less fortunate brethren. Remembering the kind of life which Jesus led—how he constantly went about doing good, healing and helping, raising and encouraging, feeding the hungry and comforting the troubled—we are content to follow humbly, though distantly, in his steps, if haply we may be admitted to the fellowship of his disciples. Inasmuch as we may have done it unto one of the least of his brethren, we have done it unto him.

In the Lord's Prayer the first personal petition is for daily bread, representing the natural cry for life, with scope and opportunity for high fulfilment of sacred purpose. First let us live, that we may serve Thee and prove our worth! Who can judge of the possibilities in any single

human life? Out of any Nazareth may the prophet be born. From the humblest homes and the most apparently unlikely surroundings have come some of the world's divinest leaders and teachers. Poverty is no sin, and only to the hard-hearted can it be the occasion of contempt or punishment. Society is responsible for many of the conditions which make poverty inevitable; and for its perpetuation each member who benefits by society is to a certain extent personally responsible. If by his own efforts he is unable to effect changes in law or procedure or custom which have brought about these unhappy conditions, so much the greater is the obligation upon him to use his personal endeavours to counteract the evils which he sees. The comfort which he enjoys is a desirable consequence of the social order; the misery and wrong which his unhappy brethren are called upon to bear are the undesirable by-products created in process. A first lien on his personal gain is the charge to rectify the wrong which has been wrought in bringing him prosperity. To neglect this elementary duty tarnishes his honour; to add to the misery of the unfortunate by taunting them with their inability to rise, and threatening them for being in a condition into which they have been forced, is cruel and heartless beyond description. Yet there are men and women happy in their own lives of comfort and comparative luxury, who think so superficially or feel so slightly that their sympathies are shut against the poor, who are accordingly judged by impossible principles—tried, condemned, and sentenced according to a law which they never knew.

But fortunately these self-centred and unsympathetic beings are the exceptions, which seem to be the necessary accompaniment of the general rule; and perhaps their unreasonableness serves as a useful foil to bring out the spirit of chivalry and justice which is latent in us all. Hence, when a clear case of undeserved suffering is shown, hands are held out to aid. When the cry of the poor and needy rises to our ears in piteous appeal, hearts are not remorselessly closed, and purses are kindly opened. And when a weaker nation is outraged and oppressed, a wave of sympathy passes through the country, bearing with it help and solace for the sufferers. Not in vain have Armenia and Crete appealed to English sympathies. Warm have been the feelings evoked: generous has been the response of our people. A year ago a terrible famine swept over a large part of India, and a magnificent effort was made by private philanthropy to cope with the dreadful problem.

And now comes a mournful appeal from a nearer shore—a land so near that it is bound to us by the closest and strongest of ties—the sister isle of Ireland. Before the world that unhappy country stands as part of the great United Kingdom—the greatest, richest, and most powerful sovereignty that the world has ever known. We are proud of our country, and have good reason to be. Though her fair fame is sometimes sullied, and deeds are done in her name of which we have too much reason to be ashamed; yet she stands at the head of the great nations of the earth in virtue as well as in strength, in justice as well as in prosperity, in sympathy as well as in determination. All the more reason that she should grieve at the leper

spot on her own fair countenance; and give herself no rest until she understands and removes the cause of the evil. Rightly or wrongly, the administration of the British Isles is centred in England, and the constituent parts of the United Kingdom are firmly welded together into one great whole. Very different opinions are held as to the best means of dealing with the political necessities of Ireland; but there can, I should imagine, be only one opinion in this respect—that the centralisation of Government throws upon this country all the greater obligation to see that any needless cause of suffering in the sister land is removed, and to be very patient, very tender, and very charitable in dealing with the woes of a people who have had an unhappy history and are called upon to face ordeals of drudgery and poverty such as we could never bear.

Were I pleading for the political interests of my own native England and for the future welfare of that great Imperial realm to which we all have the honour to belong, I should dwell on the argument that Ireland's misery is a dangerous source of weakness to us, and that our wisest course is to remove the causes of distress so as to enable her people to pursue their humble toil with fair prospect of adequate return. I should say that the perpetuation of the present state of things in the West of Ireland is a prolific cause of discontent and a breeder of hatred against those who permit such social conditions to exist; that every man who is rescued from the hopeless slough of poverty in which he now sinks and placed in a position where his honest efforts can bring in a reasonable maintenance for himself and his family, is given a stake in the country which will bind him firmly to the State; that every starving emigrant who lands as a tramp on English or American shores is likely to carry within his breast a deadly weapon of resentment against the prosperity which surrounds him, while he remembers his people dying for want of food at home.

But reasons of State are outside my province of to-day; and in the name of our common humanity, of the brotherhood into which Jesus knit us all, of the mutual dependence upon the same Father-God, I make my appeal for my fellow-men, and, still more, for the women and children who are suffering the pangs of hunger, almost at our doors, to-day. What if they were actually at our doors or we at theirs? If we could see their gaunt and haggard faces, and hear the cries of the little children; if we could realise that their very prosperity would be esteemed by our own poor as a poverty deeper than their own; if we could see their wretched cabins on the bleak and stony hillside or between the dreary bogs; if we could enter the interior, without chair, or table, or bed, without fireplace or chimney to carry off the smoke of the peats; if we knew that men and women die and children are born on the mud-floors; and if we understood that all this is due, not to any failure on the part of the people themselves—for they are honest and sober and industrious—but to the unproductive nature of the soil on which they live—our hearts would ache for the sorrows of these poor, and of our abundance we should gladly and liberally give to them that lacked.

Those of you who have read Professor Long's instructive and powerful letters in

* A sermon preached in Bank-street Chapel, Bolton, by the Rev. C. J. Street, M.A., on Sunday morning, February 13,

the *Manchester Guardian* will know that I have drawn no fancy picture. Remember that the West of Ireland is almost entirely inhabited by Catholics and Nationalists, their forefathers having been driven there by Protestants who appropriated for themselves and their friends the fertile land on which the vanquished lived, and the land to which they were driven being deemed worthless and unfit to support life. Remember that Professor Long is an Englishman, a Protestant, and a Unionist; and you will see that he is less likely to give a prejudiced or garbled account of what he saw, than any observer who went forth armed with sympathy in the matters of birth and religion and politics. Remember, too, that Mr. Long is an accomplished specialist in agriculture, of which he is a professor; and that his trained eye has enabled him to see the situation through and through, to report as to work actually done, possibilities under present conditions, and improvements which ought to be made. Hence he is able not only to assure us that there is vital need of our help, but to suggest methods of organisation which will enable the help to be given in the least objectionable and most permanently useful way. The Manchester Fund, which was so promptly formed in consequence of Professor Long's graphic portraiture of the distress of our kinsmen in the West, and to which I invite your generous gifts to-day, has, in accordance with his advice, appointed a Board of Control in Dublin, representative of various denominations and parties, the members of which are peculiarly fitted to cope with the problem; and all funds sent to Manchester will pass through the hands and be applied under the direction of this Board; so that there will be a continuity of purpose and a concentration of effort which are most necessary. The first duty, undoubtedly, is to save the people from immediate starvation; but it is almost as important to do this in such a way that there shall be neither patronage nor pauperisation, and that the labour eager to be employed by the means supplied from English brethren shall be utilised so as to effect solid and lasting good. This can and will be done as far as the funds permit. Families will be encouraged to migrate to better land. Fisheries, cottage industries, kitchen gardens, will be developed; fields drained, stock improved, seed supplied, and much other needful assistance given. To stimulate cleanliness and tidiness, prizes will probably be offered for the best kept houses and gardens. So that those who give will have the satisfaction of knowing that their money will be doubly useful: it will save someone from present starvation, and it will help to keep away the causes of starvation in future.

For those who have not carefully read Mr. Long's letters it may be well to quote here a portion of his speech made at the inaugural meeting of the Manchester Fund.

"In the first place, it must be kept in mind that they were dealing with people who lived thirty or forty miles away from a railway station. The soil on the produce of which they lived was mere bog. The turf was cut for fuel three or four feet down, and on the new surface the crops were cultivated. The cottages were built of stones picked up on the land and laid on top of each other without mortar, as a rule, or even mud. The roof consisted of

a few boughs or pieces of wood covered with thatch. Cabins so constructed would not be thought good enough for the cattle of an English farmer, and the land, as he had said, was of no value at all till it had been improved. In the parish in which Gweedore was situated there were 2,500 acres of land, on which were eighty families, and yet the whole was returned as of the value of £90 per annum.

"In Meenaleck townland (Donegal) there are 499 acres, 39 houses, and 190 people, with a valuation of £20 14s.—that is to say, each house with its surrounding land is valued on the average at about 10s. per annum. I have seen this worthless land and these wretched homes, and my heart ached while I was taking my holiday in these Donegal Highlands, beautiful as they are; for I saw the poverty and misery in which my fellow-creatures were living, and I felt that it was not right that such things could be and no way of escape provided. When I came home I tried to give some little account of the borderland between life and death on which so many of our brethren in God's sight were living, and spoke with dread of the possibility of a failure of the potato crop, which would mean ruin and starvation for thousands." That dreaded calamity has come, and the prophecy is being more than realised. Hear what Mr. Long had to say in the same speech with regard to the way in which the cotters of the West of Ireland live even in the days of their least adversity.

"On what did these people live? In the best of times their food consisted of the potato and Indian meal—which we gave to pigs in our part of the world—and sometimes of flour. Having been for five weeks travelling amongst these people, he might say that he had not once seen a loaf of bread, a piece of butter or cheese, or a piece of meat. Only on two occasions had he seen anything except potatoes, and then it was Indian meal, made into "stirabout." Many of the people had no shoes or stockings; the children never had, and the men who must dig in the fields were often clothed so badly that they could not turn out of their cottages without shame to themselves. What was more, many of the children could not go to school because they had no clothes to go in. As to their furniture, he grieved to say he could take them into one hundred cottages out of a thousand in which there was no bed, table, or chair, or anything else, except, perhaps, a spinning-wheel and a few animals, such as a cow and pig. In some cases there were beds, but he had never on any occasion seen bedclothes of the meanest description.

"These people in the West were all poor, but 10 or 15 per cent. were so poor that their food was all gone, or would be gone, by the end of January, or at latest the middle of February. What were their means of livelihood? First of all they occupied their piece of reclaimed bog-land, worth perhaps originally 6d. an acre, and now worth from 10s. to 20s. an acre, on which they grew potatoes and sometimes a crop of oats. They had a few head of live stock. In the summer the men went to harvest, and the children went to tend cattle for others. In some cases the men were fishermen, and the girls and women knitted stockings, wove cloth, or did needlework. He would mention the value of the live stock, because he was told these men

were not starving, that they had something to save. They had a pig or cow, or poultry. Let him remind them that these animals were part and parcel of these men's capital, by which they had to live. And what were they worth? In one case a man sold his cow at the fair at a small town in Mayo for seven shillings. Another man failed to sell his cow for ten shillings. Another took a calf, the only thing he possessed, to find food for his children, and failed to receive a single shilling by way of bid. Chickens were 4d., or at the outside 6d. apiece, and whatever these poor people possessed it would be seen was of very small value." Is it not a pitiable picture of how the poor live in one rather remote part of our beloved land? If these things took place under our own eyes, they would not be permitted long to be. English peasants would never submit in silence to such suffering: it speaks volumes for the patience of the Irish cotters that they accept the conditions of their lot so quietly and uncomplainingly, with something of the Mahomedan doctrine of *Kismet*. Indignation and brotherly love would alike be kindled in English hearts if they were brought into personal contact with such hopeless distress, and they would never rest until a sweeping change was made. What direction would that change take? To give the land to these people would be but slight relief. Certainly, in most cases it seems unjustifiable to charge any rent at all, but, after all, the rent is only some 10s., 20s., or 30s. in most cases—a great deal, no doubt, to a family that does not possess ten pounds of current coin in any single year, but still not enough to keep the wolf from the door. First of all, a system of migration (not emigration) should be steadily pursued. Emigration would only intensify the evils elsewhere: if the poor folk must starve (which God forbid) better that they should starve on their own loved soil, and among their friends, than as thankless wanderers in a strange land, adding to the burdens of another country than their own. But there is good land to be got within comparative reach of their present homesteads, and organisation would make it practicable to bring about the happy change. Roads and harbours could be made, and better cottages built: new methods of agriculture, new kinds of stock introduced under the skilled guidance of practical men like Mr. Long. Village banks could be inaugurated by means of which loans could be advanced to the people for the purchase of seed and stock and implements for farming purposes, and boats for fishing; and the universal and gratifying testimony is that such loans would be faithfully paid off. Whatever else the Irish peasant may be, he is honest, above all things. He pays his debts when he has the means, and makes this the first claim on his scanty store even when the struggle against starvation is sore.

Some work of this kind on behalf of these unhappy people is already being done by the Congested Districts Board, and so far as it goes it is most valuable. But the machinery and the means are inadequate. I am glad to see that the Government has promised to supplement the power of the Board and make a considerable grant in aid. In the discussion in Parliament last week Mr. Horace Plunkett, a Unionist member of the Distribution Committee in connection with the Manchester Fund, bore testimony that the

statements of Professor Long in the *Guardian*, and of Mr. Davitt, Mr. Dillon, and others in the House, were not exaggerated; and the Chief Secretary, on behalf of the Government, admitted that the distress was very acute and steps must be taken to cope with it. But, after all, Government relief is slow and not always well directed, and there is ever room and need for private philanthropic effort. Manchester has nobly led the way, and Lancashire is steadily following. Careful plans have been, and are being, matured to secure the best and most permanent results from the expenditure now incurred; and those who give to our collection to-day or privately to the fund will have the satisfaction of feeling that their money will not be carelessly frittered away, but wisely applied by sympathetic hands. Nothing is more gratifying than to see men of all parties and sects forgetting their differences in view of the urgent call in humanity's name. What matters it to us whether the starving peasants, their wives and children, are Catholics or Protestants, Nationalists or Unionists? They are human beings; they are members of the same great community; they are our brethren. Catholics can suffer the pangs of hunger as keenly as Protestants; Nationalism is no safeguard against starvation. To us their cry of need arises; the children cry for food, and our hearts shall not say them nay. Otherwise the light that should be within us would indeed be darkness, and the face of God would be hidden from our gaze. Open wide your sympathies for your suffering kindred, my brother, my sister; in the day of your prosperity and comfort let no reproach of the famine-stricken rise against you to heaven: "If thou draw out thy soul to the hungry and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon-day."

OPENING OF THE PASSMORE EDWARDS SETTLEMENT.

THE new buildings of the Passmore Edwards Settlement in Tavistock-place have been used for lectures since last October, when Mrs. Humphry Ward delivered an inaugural address in the lecture hall; but it was only during the Christmas vacation that the residents migrated from their temporary quarters, and on Saturday evening, February 12, the Settlement was formally opened by Mr. John Morley, M.P., in the presence of a large gathering, which included many of those connected with the Settlement, and a number of distinguished friends of education and social reform.

Lord Peel presided, and was supported on the platform by the Duke and Duchess of Bedford, Lord Rowton, Mr. and Mrs. Passmore Edwards, Mr. and Mrs. Humphry Ward, Sir Joshua Fitch, Mr. T. Burt, M.P., Mr. Sydney Buxton, M.P., the Hon. Lyulph Stanley, Rev. P. H. Wicksteed, Dr. Blake Odgers, Mr. Graham Wallas, Mr. Charles Booth, Mr. R. G. Tatton, the Warden, and others.

LORD PEEL, in calling upon Mr. Morley, referred to the purpose of such a Settlement, to meet the many-sided wants of human nature in the great centres of population, not only its physical necessities, but those moral, social, and intellectual wants, which proclaim that we are

something more than drudges in this work-a-day world.

MR. JOHN MORLEY, in the course of his address, paid a warm tribute to the munificence and public spirit of Mr. Passmore Edwards, which had made that beautiful building possible, and to Mrs. Humphry Ward, the foundress of the Settlement, who had shown how deeply she felt the truth of "Fame with men" being but "ampler means to serve mankind." Coleridge and Southey, in their days of social enthusiasm, had planned an emigration to the banks of the Susquehanna, to establish a new community; and the great Bishop Berkeley had also the idea of founding a new world across the Atlantic, where a golden age should dawn. But now there were people glowing with social feeling, who had learned from Goethe and Carlyle that "here, or nowhere, is thine America"; and a writer like Sir Walter Besant, or Mrs. Humphry Ward, by waving the magic wand of fiction, had raised palaces from the ground, and had taught men and women whose hearts might be glowing for personal social work, that in London was the nearest and strongest claim, and only too many openings for which such a spirit ought to inspire them. It was now felt that there was no more important question than the question of great cities. The question had two aspects. The first was the aspect of their government, and the second was how they were to be humanised and civilised? People spoke of the social question. But there was not one social question, there were a hundred. In London alone the teaching, the amusements, the interests, the housing of that vast congeries of men and women, necessitated an approach to the solution of the social question on all its many sides, from the Board-school down to the experiment with which the name of Lord Rowton was associated. And such a settlement as they were opening that night was one contribution to the same task.

Mr. Morley then spoke of the various character of such settlements. The following are passages from his address:—

A Salutary Freedom.

What strikes me not a little in all these institutions is their freedom, the free play that they furnish for the spontaneous exercise of whatever special gifts or faculties a man or woman may have in them. We all know that the besetting danger of churches is formalism; the besetting danger of State action, of corporate action, is officialism and mechanism; and we all know that it is a drawback to many modern ideals that they rest upon materialism and a soulless secularism. From all this unhappy brood of "isms," you in a settlement of this kind are wholly free. Formalism, materialism, mechanism are reduced to their *minimum*, and sentimentalism, which is no very good "ism," I take it, is altogether excluded. From the time when Canon Barnett, who is in a way a pioneer, took his enterprise in hand, those who have taken part in such work have never forgotten, but have recognised to the full, the grave responsibilities, the grave sides, and even the stern sides, of these social things. They recognised that they were dealing with forces that needed in the highest degree not mere feeling, but prudence and strong common sense, and that it was always important, while guiding them, to study and to obey them.

Then these institutions are not formalist, they are not official, they are not mechanical, and they are, I think, in no sense professional, which I think is a very wholesome quality.

The Fundamental Idea of a Settlement.

What they came to is this—a number of men or a number of women, pursuing outside callings or not, living much together as comrades and fellow-workers, equally removed from the vice of gushing on the one hand, and that of griggishness on the other, without any of the detestable offence of patronage and without exhortation or sermonising, in a manly and genial spirit of sympathy, equality, and hearty good fellowship, wish to render—ay, and to receive—free service with a full respect for the individual freedom, both of the resident on the one hand, and, on the other, of the outside worker, whose good will, whose co-operation, and whose friendship is sought.

A Democratic Age.

What is clear, whether we look at the United States or look at home, is that there is not merely a gust of fitful social feeling, but a strong and steady current of social sympathy, and these settlements are only one, though a very important, indication of it. You may feel very often that this current of social sympathy does not flow as rapidly as you could desire. I do not believe that the abstinence of those whom you might expect to take, but who do not take part in these social movements, arises from selfishness or apathy. In some cases undoubtedly it is so, but not so much from that as that the people do not know what to do in the way of ameliorating the condition of those around them. They need leading, they need ways opened for them, they need opportunities being given to them. Otherwise they doubt, and I think very often they have good reason to doubt, whether what people call doing good is not more often doing harm, and one value of this settlement is that it will point out to anybody with social sentiments within them one way in which they may do service, and do personal service, in the regenerative work of their time. We may depend upon it that every movement of this kind deserves and needs support, which helps to soften the violence of social contrasts and averts that very evil state of society which the world has seen before now, and may see again, when the relations between rich and poor are mainly or entirely relations of controversy, quarrel, and dispute, and when these disputes and controversies control the main field of political action. That is one reason for these settlements, by showing that those who have had the great advantage of education—perhaps of fortune and of station—by showing that they are alive to the duty that is upon them of sharing these advantages with those who have been less fortunate than themselves, and doing all they can to offer to others some of that meal which has been so bounteously spread for themselves.

The Value of True Culture.

People ask themselves what is the good of having lectures on Dante at the Passmore Edwards Settlement? What has Dante got to do with St. Pancras? Well, the Divine Comedy no doubt has little to do with the daily affairs of the New-road or St. Pancras, but I submit this, that there is nothing now more important than

that the teachers in the Board and the voluntary schools, the teachers in the elementary primary schools of this city, should have a high idea and a broad idea of what knowledge is. Most of their work is, no doubt, humble enough, but it is too much, perhaps, of mechanism and of drudgery, and I think that no greater service could be rendered than that teachers in the elementary schools should come to an institution of this kind and should there find means of learning what sort of ideas great and giant men held in the thirteenth century upon the self-same problems as those which exercise us to-day in the nineteenth. Depend upon it that a Board-school teacher who hears a course of lectures on Dante or some other important historic or literary subject has his whole field of interest quickened, his whole daily life assumes a new significance in the light which the past throws upon the present, and I say that Dante has a great deal to do with St. Pancras.

Genuine Love of Literature.

As to literature, I admit frankly that much of the love of literature, the professed love of literature, is in our day too much of an affectation. It is very often not much more than gossip and chatter about authors and books, and not a sincere and living interest in the thoughts, the feelings, the moods, the ideas, the principles, which it is the business of books to build up into our minds and characters.

The Foundations of Character.

After all, the real thing is that reading and books should be fruitful in strengthening the great foundations of character. I am not going to enter into competition with Socrates, Plato, Aristotle, Bacon, and the other saints and sages of the world, but I suppose the foundations of character are a love of justice, of truth, and of mercy—these three; and when I say mercy I venture to include what Tennyson calls "Pity for the horse o'er driven, And love in which my hound has part." All of you who are concerned here with the administration of this settlement I am sure feel that you have upon you a great responsibility. It matters almost less what books you read, what subjects you handle, what topics you treat of than the spirit in which they are dealt with. And do not forget, I am sure you cannot forget, that one of the most important things of all is personal influence; the eye, the look, the voice often contain in themselves a lesson, and books and lectures ought to be made alive by this personal influence.

Mr. Morley, having added some words of earnest encouragement to the workers, concluded his address by declaring the settlement open.

The Warden having given an account of the various activities of the Settlement, a vote of thanks to Mr. Morley for his address, proposed by Dr. Blake Odgers, and seconded by Mr. Humphry Ward, was passed; and a vote of thanks to Lord Peel for presiding, proposed by Mr. Burt, M.P., and seconded by Dr. W. Garnett, brought the formal proceedings to an end. The Council afterwards received their guests in the drawing-room and library, and the rest of the building was inspected.

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OBITUARY.

MRS. SYDNEY POTTER.

ONE of the few remaining links with Old Manchester was broken on Monday, February 7, through the passing away of Mrs. Sydney Potter, from her home at Rusholme, in her ninety-second year. A life of singular power and attractiveness was thus withdrawn from a community which had received from her not a few pleasant gifts of reminiscence, and from a circle of friends attached to her by much deeper bonds.

Louisa Kay was the daughter of Mr. Samuel Kay, a solicitor of Manchester, and was born April 2, 1806, in a house in Marsden-street, in which was also her father's office. Her mother was Elizabeth, daughter of Richard Smalley, of Blackburn. In 1831 Miss Kay married Mr. Sydney Potter, younger brother of Mr. Edmund Potter, F.R.S., for some years member of Parliament for Carlisle, and son of Mr. James Potter, of the Polygon, Ardwick.

Mrs. Potter has long been known as a delightful writer. She contributed some papers, signed "L. P.," to early numbers of *Household Words*, which attracted the praise of Dickens, and as lately as August and September of 1896 she contributed to the *Manchester Guardian* some vivid and wonderfully interesting reminiscences of Old Manchester. Her *Lancashire Memories*, the *Manchester Guardian* says, remained in manuscript many years before she ventured, on the advice of a friend, to offer it to Messrs. Macmillan, who at once accepted it. The little book has been deservedly popular, with its charming pictures of Rivington and its old chapel, under the name of Riverton, and of quaint and interesting people, who lived in a Lancashire freshened by moorland breezes and "redolent of hawthorn hedges and open fields."

Mrs. Potter had all her life a great love of reading, and was intimately versed in the history and literature of her own country, and particularly in the literature of the eighteenth century. Walter Scott was her great delight, and her wonderfully retentive memory enabled her to reproduce many favourite passages. She had also a considerable knowledge of natural history. A keen sense of humour remained with her to the last. One of her most beautiful characteristics was her interest in children and her unfailing and affectionate sympathy. In politics she was a Liberal, with strong intelligence and no less strong convictions. She was a life-long member of Cross-street Chapel, to which she was deeply attached, having worshipped there for not less than eighty-four years. At the funeral service, which took place at Stand Chapel, an address was given by the Rev. E. P. Barrow, which will fitly complete this memorial notice. Mr. Barrow said:—

We take our last leave to-day of the earthly presence, and in thought commit to God's keeping the imperishable soul of one whom we are all glad to have known. There are degrees of knowledge, when we speak of a life which we have known, for there is the inner knowledge of family affection, deep, strong, abiding, sacred, incommunicable; and next to this the knowledge of life-long friendship; and beyond these the knowledge, such as it is, which comes of general esteem, ad-

miration, respect. But in this we who are here to-day are one, that we can all in some measure feel the loss of that which has been taken away, and still be unfeignedly grateful, and thankful that we can be thankful, for that which has been given. I do not attempt more than a few words of personal recollection. There are many in this neighbourhood who have heard from time to time with great interest of one whose observation was keen from the first, whose memory was retentive and accurate to the last, who, living down to the close of the century was able to reproduce, almost to reanimate, recollections of Old Manchester, and Old Lancashire life as it was lived when Manchester was little more than a country town, and Lancashire was a county almost as clear and open to the eye as its own pure sky. But it is not upon intellectual gifts and long experience of outward change that our memory now dwells. It is upon character that the mind fastens when it would recall the very image of one who is lost to sight. What impressed me from the first in Mrs. Louisa Potter was not so much the power of observation and the power of reminiscence, as the wise temper, the generous spirit which caused her to refrain from magnifying and glorifying the past, because it was her past. It is one of the infirmities of age, if not also of middle life, to over-praise that in which our part was, or seemed to be, greater than the part which we have since played. Our friend was, I believe, quite free from this weakness. I cannot remember any gloomy comparison of the old and the new, any determined lamentation over the things that had been, never to return. If she knew, and could tell of, England on the eve of Waterloo, the England which did not yet dream of railways and Reform Bills, she followed not less feelingly the history of our own time. If she loved, as she did love, the books of her childhood and youth—books which she might well have chided some of us for not knowing—she also read with genuine delight a great deal of the literature of to-day. And this quick sympathy had a side more beautiful than mere continued interest in politics and books—the side of warm, unaffected interests in the hopes and pleasures, the troubles and disappointments, of those about her. If she was a good talker, she had that rarer quality of being a good listener. Never trying to break down the barriers of reserve, she could still show in light and delicate ways that she had you and yours in her thoughts. Of her patience much might be said. She was so constantly cheerful that it was easy to forget how many reasons she might have found for discontent. For the best of health and the best of constitutions will not keep the aged from repining, if they once give way. Trifle after trifle will then make up long tales of woe. You heard much from her of her blessings, little, if anything, of the drawbacks and discomforts which cannot be kept from mingling with them as life grows more feeble, more dependent. There is a line beyond which one would not pass, even in this house of meditation upon holiness of life. Faith, reverence, humility, consciousness of unworthiness and imperfection, desire for pardon, for grace—it is enough to name them—they are the secrets which belong to Him unto whom, unto whom only, "all hearts are open, all desires known." But there is also "a

secret of the Lord" which is "with them that fear Him," and that, I verily believe, was hers. I knew only the declining years of this strong life. But it seemed to be a decline only of physical strength, and even there only at certain points. This bodily sense and that remained almost untouched. Mistress of herself, she was mistress also of her household, not only by position, but by capacity as well—capacity which had the power to direct, as position had the right. A strong life, a strong character behind it, trained by early discipline more severe than that which is now in vogue. Only by discipline can any life be made strong, and we must share the life of the righteous if we would die their death. But as an encouragement the memory of a good life remains; it is not lost, it need not decay; and if children rise up and call it blessed, knowing, as they alone can know, its blessedness, it is still a benefit which spreads far and wide—an influence for good which all may feel and thankfully confess.

Our memorial notice of Miss Clara Tayler, of Nottingham, who was the last surviving sister of John James Tayler, we are obliged to keep until next week.

THE CHILDREN'S COLUMN.

I HAVE told you something of what is said in the Bible about kindness to animals. Now I should like to speak of what some of our own poets have written on the same theme. Every one knows Coleridge's lines in "The Ancient Mariner":—

He prayeth well, who loveth well
Both man and bird and beast;
He prayeth best who loveth best
All things both great and small;
For the dear God Who loveth us,
He made and loveth all.

That is a great thought simply expressed, as great thoughts are wont to be. But, before him, Cowper wrote as tenderly of lesser creatures, and loved them, perhaps, more. (Read about his tame hares, when you have the chance.) His are the gentle lines:—

They are all—the meanest things that are,
As free to live, and to enjoy that life,
As God was free to form them at the first,
Who, in His sovereign wisdom, made them all.

And these, better known:—

I would not enter on my list of friends
(Though graced with polished manners and
fine sense,
Yet wanting sensibility) the man
Who needlessly sets foot upon a worm.

Wordsworth, a little later, had a quick eye for all young things—birds and butterflies and kittens and children—and a quick ear for their pain. Not in all poetry will you find feeling more deeply humane than this:—

One lesson, shepherd, let us two divide,
Taught both by what she (*Nature*) shows,
and what conceals,
Never to blend our pleasure or our pride
With sorrow of the meanest thing that
feels.

That is what makes human pleasure and pride so often inhuman, the hidden alloy of some mute sorrow, some unheeded pain.

Burns, in one of his shorter poems, rates very sternly, almost savagely, the "inhuman man," with "murder-aiming eye," who had clumsily wounded a hare, which

he found dying in its form; but in another he speaks "to a mouse turned up in her nest by a plough" in that half-playful sadness of mood which gave us also the lines "to a daisy":—

Wee, sleekit, cowerin', tim'rous beastie,
O, what a panic's in thy breastie!
Thou need na' start awa sae hasty,
Wi' bickering brattle;
I wad be laith to rin an' chase thee,
Wi' murd'ring pattle.

I'm truly sorry man's dominion
Has broken Nature's social union,
An' justifies that ill opinion,
Which mak's thee startle
At me, thy poor, earth-born companion
An' fellow mortal!

These are only the two opening verses, as, perhaps, you already know.

Southey touches a deeper note, and wakes an uneasy thought which has troubled most of us elders, when he sings:—

Mine is no narrow creed,
And He who gave thee being did not frame
The mystery of life to be the sport
Of merciless man! There is another world
For all that live and move—a better one!
Where the proud bipeds, who would fain
confine
Infinite Goodness to the little bounds
Of their own charity, may envy thee!

But there is a passage in Shelley's "Queen Mab," which gives a happier vision of a Paradise of Peace:—

No longer now
He slays the lamb that looks him in the face.
No longer now the winged inhabitants
That in the woods their sweet lives sing away,
Flee from the form of man, but gather round,
And prune their feathers on the hands
Which little children stretch in friendly sport
Towards these dreadless partners of their play.
All things are void of terror; man has lost
His terrible prerogative, and stands
An equal amidst equals.

English-speaking poets across the sea may well claim a place here—at their head, Longfellow, a true lover of all gentle life. If you have within reach his collected poems, with an index, look out The Legend of the Crossbill, The Bell of Atri, Walter von der Vogelweid, The Emperor's Bird's Nest, and especially, The Birds of Killingworth, for I have no space for quoting, and would rather send you to the poems themselves. But here is a stirring word of his, to encourage all Cruelty Prevention Societies, and Bands of Mercy:—

Among the noblest in the land,
Though he may count himself the least,
That man I honour and revere
Who, without favour, without fear,
In the great city dares to stand
The friend of every friendless beast,
And tames with his unflinching hand
The brutes that wear our form and face,
The were-wolves of the human race!

I wish also that I could give you Whittier's King Solomon and the Ants, and Red Riding Hood—make a note for future reading.

That thought of Southey's about a better world "for all that live and move" meets us again in Tennyson's "In Memoriam":—

That nothing walks with aimless feet,
That not one life shall be destroyed
Or cast as rubbish to the void,
When God has made the pile complete.

Add to your notes Siddhartha and the Swan, a legend in Sir Edwin Arnold's "Light of Asia," which tells how Buddha "began his works of mercy."

Here is something which is not legend but fact; I have seen it in a picture, and

read about it in verse by two different hands. In Norway, before the gleanings after harvest is quite over, the children make up a special sheaf to be kept for the birds. On the morning of Christmas Day it is set upon a pole before the house-door, and then you can imagine the flocking and the chirping above, and the glad excitement below.

I find a little not unneeded warning for us all in Mrs. Thomas Carlyle's lines to a swallow:—

God speed thee, pretty bird; may thy small
nest
With little ones, all in good time, be blest,
I love thee much;
For well thou managest that life of thine,
While I! Oh, ask not what I do with mine,
Would I were such!

I am sure you would like one or two references to poems on dogs; and I think I may be equally sure that you know Spencer's Beth Gelert by heart. Of those I know (not, I fear, by heart), I think I like Browning's Old Tray best—but it requires a little explanation. Then there is Tennyson's Owd Roä, which I have only lately read, and you may add the verses on Geist's Grave by Matthew Arnold, though I do not think Tennyson would have written the last verse. Homer's lovely story of Ulysses' dog has been told in English rhyme by Mary Howitt.

But what of Shakespeare? Well, I have kept him to the end—presently I will tell you why. In "Measure for Measure" he tells us that:—

The poor beetle that we tread upon
In corporal sufferance finds a pang as great
As when a giant dies.

But this is not strictly true, and I am not sure that he thought it to be true. And in "Titus Andronicus" he is clearly playing with the thought of pity when he makes Marcus say:—

Alas! my lord, I have but killed a fly!

And Titus answers:—

But how, if that fly had a father and
mother? &c.

Still, in the well-known lines on Mercy, in "The Merchant of Venice," he does intensely feel and mean every word, and draws out, not only the tenderness (as of "gentle rain"), but also the conscious strength, the royalty, of mercy. But, though "mightiest in the mightiest," he does not leave it "enthroned in the hearts of kings." It is, he says, divine—

It is an attribute of God Himself.

This is the teaching, and these are the very touches, of one who spoke of mercy in the rain-cloud breaking over the fields of "the just and of the unjust," in the heart of the king who forgave his servant "all that debt," in the Fatherhood of Him Who willeth not that "one of His little ones should perish"; and gave mercy, and the merciful, their everlasting Benediction in the words:—

BLESSED ARE THE MERCIFUL: FOR THEY SHALL
OBTAIN MERCY.

E. P. B.

EXTRACT FROM A LECTURE ON "FOODS AND THEIR VALUES," BY DR. ANDREW WILSON, F.R.S.E., &c.—
"If any motives—first, of due regard for health, and, second, of getting full food-value for money expended—can be said to weigh with us in choosing our food, then I say that Cocoa (Epps' being the most nutritious) should be made to replace tea and coffee without hesitation. Cocoa is a food; tea and coffee are not foods. This is the whole science of the matter in a nutshell, and he who runs may read the obvious moral of the story."

The Inquirer.

ESTABLISHED 1842.

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THE INQUIRER can be had by order of any News-agent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—

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Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
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LONDON, FEBRUARY 19, 1898.

THE PASSMORE EDWARDS SETTLEMENT.

THE formal opening of the PASSMORE EDWARDS Settlement, on Saturday last, of which we give some account in another column, marks the completion of the first stage of a great undertaking. A new centre of social enlightenment and regeneration is established in the near neighbourhood of a crowded population, and in a quarter of London with needs as great, perhaps, as the East. An admirable opportunity for the exercise of brotherly kindness and the rendering of willing service is offered to those who have gifts of knowledge, and culture, and sympathy, and also to those who have abundant material resources, if they desire to share their good gifts with their less fortunate neighbours, and in a very practical way to show what is meant by the doctrine of a common brotherhood.

The new Settlement is thoroughly well adapted to be a happy meeting-place for rich and poor, for wise and ignorant, for children and those who want them to have the real happiness of childhood. It is fitted to be a centre of education, a place for recreation, and a pleasant home resort. There is house-room for a Warden and a number of other residents—either professional men willing to give up part of their time to the work and pleasure of the Settlement, or men of leisure who will be able to devote themselves more completely to its service. Then there is a large public hall, other lecture and class rooms, and a capital gymnasium. The Settlement is a centre for University Extension lectures, and the home of the London School of Ethics and Social Philosophy; there are County Council

classes on cookery, dressmaking, and domestic economy, arranged in connection with the Technical Education Board; and there is an admirable section, organised by the Women's Work Committee, which includes a women's meeting, a working girls' club, a children's play-hour with musical games and dancing, musical drill, reading and story-telling for the children, and a little girls' club. In addition to all these there are free concerts and popular lectures on Saturday evenings, concerts on Sunday afternoons, lectures on Sunday evenings, and on other nights a singing-class, smoking debates, and other meetings for recreation and social purposes. Not least among the equipments is a library—open always for fresh benefactions.

It will thus be seen that the plan is extensive and wisely laid out. The opportunities for service will not easily be exhausted. But there are two things to be provided before the design can be completed and its prosperous development secured.

The buildings have been erected with the happiest auguries. It was in 1890 that this Settlement was first formed, under the inspiration of Mrs. HUMPHRY WARD's faith and energy. Its first home was in University Hall, and the Rev. P. H. WICKSTEED was the first Warden. To the educational centre thus established was afterwards added Marchmont Hall, for social work more immediately among the poor of the district. And now the generosity of Mr. PASSMORE EDWARDS—who gave, in the first instance, £12,000, and on Saturday added another £2,000—has made the new buildings in Tavistock-place possible, where all the work of the Settlement is to be gathered into one centre. But while so much has been done, and the beautiful buildings are now completed and ready for use, there still remains £4,000 to be raised to complete the payment, and a still more serious financial responsibility is the necessary annual income for maintenance and the carrying on of the work. There is, at the present time, an annual subscription list of about £1,400, and it is estimated that an income of at least £2,000 will be required to carry on the work of the Settlement efficiently. This, then, is one of the two things which must be provided; and the other is an abundant supply of helpers. It will be seen how many and varied are the opportunities of helpfulness—in music, in teaching, and in friendly intercourse and participation in the other activities of the Settlement, and, beyond all that has yet been planned, the wise enthusiasm of the Warden, Mr. R. G. TATTON, will not be slow to find a use for any talent that is offered in the common service.

There are in our time, we believe, a large number of people who feel keenly the sharp contrasts between rich and poor in this country, and who, having abundance themselves, yet cannot see ways of using their wealth, which they

are convinced will be of real service. To any such the generous support of the PASSMORE EDWARDS Settlement offers a very happy way of deliverance. Here is work which cannot fail to do good, and which can hardly do anything but good to the poor, and, not least, the women and little children, who are gathered into the circle of its sympathy. The more abundant its resources the better work will be done. There is scope for wealthy friends even to give in such measure that they will really know they are giving. And if at any time the PASSMORE EDWARDS Settlement should be found to be perfectly supplied, then still there would remain the open field, to which Mr. JOHN MORLEY alluded—for every 20,000 of the five millions and more of London another such Settlement to be established. And, as with material wealth, so with personal service. How many are there not who would gladly do something for their poorer neighbours if only they saw the way of unassuming and genuine helpfulness? Here, again, the Settlement offers a most unexceptionable opportunity. There is no patronage, no condescension; the relations of those who meet under such a roof are relations of natural equality; there are common interests, and a frank sharing of pleasures, and knowledge, and useful occupations.

We trust that the faith which has created the Settlement will be amply vindicated, and we will add a hope that the purpose of the JOWETT Lectureship may not be forgotten or fail of accomplishment, and that the aspiration with which Mrs. HUMPHRY WARD inaugurated this movement in 1890 may continue always to touch it with the highest hope, that there may never be lacking to such efforts "a new motive power, new hope for the individual life in God, new respect for man's destiny."

TO KEEP A TRUE LENT.

Is this a fast, to keep
The larder lean?
And clean
From fat of veals and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour,
Or ragged go,
Or show
A downcast look, and sour?

No: 'tis a fast, to dole
Thy sheaf of wheat,
And meat,
Unto the hungry soul.

It is to fast from strife,
From old debate,
And hate,
To circumsise thy life.

To show a heart grief-rent;
To starve thy sin,
Not bin;
And that's to keep thy Lent.

ROBERT HERRICK.

SABATIER'S PHILOSOPHY OF RELIGION.*—IV.

IN the preceding paper we dwelt at some length on the prominent feature in M. Sabatier's treatise, that all theological dogmas are, from the nature of the case, more or less metaphorical. "Religious knowledge," he contends, "is *symbolical*. All the notions it forms and organises, from the first metaphor created by religious feeling to the most abstract theological speculations, are necessarily inadequate to their object. They are never equivalent, as in the case of the exact sciences." In M. Sabatier's view religious knowledge and scientific knowledge constitute two distinct orders which are strikingly antithetic to each other; and he considers that much of the current rationalistic Theism is seriously vitiated by its tendency to treat religious insight as if it only differed from scientific insight in the immensity of the object of which it takes cognisance.

"One gains nothing," he says, "by attempting to demonstrate objectively the existence of God. That demonstration is ineffective towards those who have no piety; for those who have, it is superfluous. The true religious propaganda is effected by inward contagion. *Ex vivo vivus nascitur*. Accuracy in theology is much less important in religion than warmth of piety. Pitiful arguments have in all ages been followed by admirable conversions. Those who are scandalised at this have not yet penetrated into the essence of religious faith." This fundamental distinction between scientific and religious knowledge comes out conspicuously in M. Sabatier's treatment of the all-important idea of Cause. As regards the psychological origin of this idea, M. Sabatier is entirely at one with Dr. Martineau, for he says "the idea of Cause awakens in us because the ego, as soon as it knows itself, has the clear sense of being the author of its acts; and it knows this in virtue of the very effort that it has made." But the idea of cause thus gained is a scientific idea, and therefore has complete validity only in the sphere of scientific or second causes, to which class of created causes, according to M. Sabatier, our individual wills belong. Our author will not admit that any natural phenomena are to be explained by reference to the *immediate volition of God*. In accordance with some other recent writers on the foundations of religious belief, he maintains that science rightly refers all phenomenal changes to the action of *second causes*. The investigation of the modes of action of these dependent causes is the proper and only business of science. As to the further question of the self-existent Cause of these second causes, that is a *religious* not a *scientific* question; and, therefore, says M. Sabatier, we must look for its solution to subjective religious experience. And although this religious experience assures us that our own existence and the existence of all other created causes depend upon a Supreme Reality, who reveals Himself in the human consciousness; and although, further, this religious experience finds its best symbolical expression in the idea of a Heavenly Father, M. Sabatier

repeatedly warns us against supposing for a moment that this invaluable metaphor or symbol, which is derived from our consciousness of personal volition, is to be taken as implying that our knowledge of God is of a similar character, and belongs to the same order as our knowledge of our own minds or of the minds of our fellow-men. M. Sabatier's conception of all theological dogmas as metaphorical or symbolical may be of interest to some of our readers as indicating that, while the Dean is in close affinity with Dr. Martineau and with Mr. Armstrong in their insistence on the *moral* consciousness as man's chief source of theological insight, he differs somewhat widely from them in that phase of religious philosophy which is expounded under the heading "God as Cause."

To turn now to the burning question of the day, that of Evolution; it is very gratifying to find that on this subject the two most eminent living descendants of the old Huguenots are heartily at one. It appears from the preface to the later editions of his work that the octogenarian Dean has been reproached with lending too willing an ear to the siren voices of Darwin and Spencer. It is evident, however, that this charge is wholly groundless, and that, on the contrary, he accepts substantially the view of evolution so lucidly expounded in the chapter on that subject in the second volume of Dr. Martineau's "Types of Ethical Theory."

A conception, he says, of the universe more or less materialistic has been attributed to me, according to which, like Herbert Spencer, I should explain all things by the single law of Evolution, and end sooner or later by reducing the laws of the moral world to the laws of the physical world, since I make of the first a simple transformation of the second. Need I say that this is the very opposite of my thought? . . . Perfection is at the beginning of nothing. Cosmic evolution proceeds always from that which is poorer to that which is richer, from the simple to the complex, from the homogeneous to the heterogeneous, from dead matter to living matter, from physical to mental life. At each stage Nature surpasses itself by a mysterious creation which resembles a true miracle in relation to an inferior stage. What, then, shall we conclude from these observations except that in Nature there is a hidden force, an incommensurable "potential energy," an ever open, never exhausted fount of apparitions at once magnificent and unexpected? How can such a universe escape the teleological interpretation of religious faith?

While M. Sabatier thus agrees with Dr. Martineau in holding that the ascending evolutionary process implies the continuous creative activity of God, he also holds that God's mode of action in the physical world preserves that constant uniformity without which neither science nor ethical discipline would be possible. Hence, he maintains that with the advance of intellectual and moral culture Prayer inevitably ceases to be petition for physical changes.

At the beginning, he says, the ambition of the pious man was to bend the Divine will to his own; at the end his peace, his happiness is to subordinate his wishes and desires to the will of the indwelling Father.

So with regard to Miracle, he remarks—

That, though Jesus probably contented himself with the opinions on this subject which he had inherited, and which constituted the science of Nature of his little popular environment, he, nevertheless, makes no evidential use of miracle; if prodigy has penetrated into the life of Jesus at two or three points, the explanation is to be found in the mistakes or the legendary corruptions which criticism may

eliminate without violence. Prodigy properly so-called, is quite foreign to the wholly moral conduct of his life, and to the strictly religious conception of his work. He did not found his religion on miracle, but on the light, the consolation, the pardon, and the joy which his Gospel, issuing from his holy, loving heart, brought to broken and repentant souls.

The following passage will make clear the mode in which our author harmonises Inspiration with Evolution:—

Religious inspiration does not differ psychologically from poetic inspiration. It presents the same mystery, but it is not more miraculous. . . . Religious inspiration is simply the organic penetration of man by God; but, I repeat, by an interior and indwelling God, and in such wise that when that penetration is complete, the man finds himself to be more really and fully himself than ever.

The Dean, accordingly, can hardly conceal his scorn for that view of Inspiration found in many of the Fathers and in the Protestant doctors of the seventeenth century, according to which the more passive the personal spirit of the inspired writers was the purer would be the word of God which they were charged to deliver to the world. "On this principle," remarks M. Sabatier, with as much truth as wit, "the most faithful organ of God, the ideal prophet, the one that ought to inspire us with greatest confidence, would be Balaam's ass."

We noticed at the commencement of these papers that the Augustinian conception of God's relation to man is apt to so swallow up the human in the Divine as to leave the soul with no real freedom of alternative choice in the formation of its character. This Calvinistic Necessarianism crops out in two or three passages in M. Sabatier's treatise; and we are not surprised to hear from him that some of his most valued colleagues have on this account charged him with holding a pantheistic doctrine which subverts the true conception of sin. But though M. Sabatier defends this religious determinism at some length in the preface to the last French edition, it really has no organic connection with the main structure of his philosophy, and is probably mainly due to the influence of dogmatic tradition. He says, for instance, that man can have no *merit* in the eye of God, because freedom of initiation in man would introduce *dualism* into God's work; and yet in a neighbouring paragraph we are told that "the real moral tribunal is the inner court where man and God meet each other face to face, and where man is accused by his own conscience." Surely, if these words mean anything, they imply as real a dualism of the human and the Divine will and as real moral freedom as the most exacting libertarian could demand!

That this treatise at once voices and responds to a powerful movement in recent religious thought is evident from the fact that in less than twelve months it has passed through four editions and has been, or is being, translated into all the chief European languages. M. Jean Réville says he has spoken of the work to literary men of note and to distinguished philosophers, as well as to all the young girls among his own pupils who have devoted a part of their holidays to its perusal, and from one and all comes the same verdict—*c'est un beau et bon livre, un livre puissant*.

We much regret to have to warn our readers that in some respects the English version of this book is a mutilated and garbled presentation of the original. It

* Outlines of a Philosophy of Religion based on Psychology and History, by Auguste Sabatier, Dean of the Faculty of Protestant Theology, Paris. Translated by the Rev. T. A. Sead. Hodder and Stoughton. 1897. Price 7s. 6d.

was first pointed out in the *Christian Leader* that the translator has not only omitted some important sections in which M. Sabatier expressly rejects the prevalent Protestant view of the Bible and states his conviction that belief in miracles is fading away in the light of advancing knowledge, but has actually in one case deliberately altered the author's explicit statement that recent culture has dissipated the old view of prophetic inspiration. On comparing the English version with the original we find that this charge is strictly accurate. One petty device by which the translator seeks to veil from his readers the manifest Unitarianism of the treatise is the substitution of capitals for small letters at the beginning of all pronouns and pronominal adjectives which refer to Jesus of Nazareth. It is also to be noticed that the valuable Bibliography of the subject which the author appends to the several sections of his work is entirely omitted from the translation.

CHARLES B. UPTON.

DANTE'S DIVINE COMEDY.

I.—THE CONTENTS OF THE POEM.*

WITH Dante's Divine Comedy the Middle Ages end and the modern world begins. Dante (1265-1321) completes the first period and commences the second, with one hand closing the door on the long rule of Authority, with the other pointing the way to the Age of Reason. As a devout Catholic, a mystic and a school-man, he belongs to the mediæval world; as the singer of moral liberty, and as one who spake mighty truths in his own vernacular, and created his own forms of expression, he belongs to that modern world in which the individual mind is free. All of mediæval thought and feeling which may be claimed as having permanent value finds expression in the work of Dante. By Carlyle he is called "the voice of the silent centuries"; by Ruskin, "the central man of all the world"; by Lowell it is affirmed that the history of his age is but a commentary on his work.

But Dante owes his influence as much to his personality as to his historical position. The outward facts of his biography, so far as they are known, agree with the inward history revealed in the Divine Comedy in proving that Dante had an unusually varied experience, that his affections were deep, and that he lived his life with the utmost intensity of moral and intellectual passion. His was a large, vigorous, many-sided nature. In the *Vita Nuova* he appears as the youthful dreamer, idealising his sentiments in forms of purest Art. In the *Chronicles of Florence* we see him in the twofold character of a leader of men and a student bent on mastering the whole range of contemporary knowledge. His inner history, on the other hand, shows successive moods of religious doubt and ambitious worldliness; and when at last fortune casts him off, we see him rising up in splendid antagonism to his fate and reinstating himself in a larger world by the power of the Intellect and the Will. In him Reason and Imagination worked in a constant harmony, and in the outcome

Philosophy and Romance were united in a common form. But, before all, he was the Artist through and through; a Teacher indeed, not because he deliberately chose a Teacher's part, but only because such souls are incapable of creating anything which does not teach. In our eagerness to profit by his mighty work let us not suppose that he ever went out of his way to improve the occasion. He went whithersoever he was driven by the inward fires.

Dante was entering middle life when the design of the Divine Comedy took final form. Form and contents alike were determined by a great man's knowledge of the human heart. Looking back on his own former life, Dante, now middle-aged, appeared to himself as though, till very recently, he had been lost in a dark and pathless wood. The Divine Comedy commences thus. "In the middle of the journey of our life I found myself in a wood obscure, wherein the right road was lost. Ah, how hard a thing to say what it was—this savage wood, so rough and steep, that even in thought the fear revives. So bitter is it that death is little more so."

But now, in middle life, it was otherwise with Dante. He had become a new creation. Escaped from that savage wood he now draws the breath of moral freedom and lives on windy heights. The change which had thus passed over the inner man rose before him as the thing of essential significance in his life, and one deserving to be monumentalised in an immortal work of Art. And thus he will write an Epic of the Human Soul. In Allegory he will tell how man loses his life and how finds it again; what depths exist into which he may fall; what heights to which he may rise; and what Blessed Guides, two in number, may come to his succour and lead him safely along the brink of his possible worst until he has attained his possible best. His song shall be of Man—the possessor of Free Will; of what he may lose by parting with his freedom; of what he may win by using liberty aright; of Reason, which unfolds the vision of Evil and proves the necessity of penitence; but chiefest, of Love who meets the purified spirit and leads him through the ascending Kingdoms of Paradise to the final beatitude of the vision of God.

The action of the Poem begins on the morning of Good Friday, 1300. Dante, thirty-five years old, is lost in the wood of ignorance and sin. He has passed a night of terror, and ere morning breaks, aimlessly wandering, he emerges at the edge of the forest. Before him rises the steep-sloping flank of a lofty mountain. As the poet lifts his eyes, behold, the white rays of the new-risen sun glinting on the peak. This is the hill of virtue, illuminated on its summit by the light of knowledge. Dante will essay the ascent, when lo! a beast of night, a lithe leopard with a dappled hide, springs across his path. The beast runs before the climbing man, who, terrified at first, is reassured when he notes how the morning comes on apace. He proceeds, but presently there comes against him a lion, of aspect so fierce that the very air seems afraid of him, and after that a she-wolf, lean with hunger and lust. Losing heart, the terrified wayfarer slowly retreats to the place whence he came. These several beasts are the emblems of Fraud, Violence and

Lust, against which the unassisted will of man has no defence. But as Dante, thus driven back from his short-lived effort, is about to quit the sun-illuminated hill of Virtue and bury himself again in the wood of sin, a figure steps into the path, grave and silent. It is Virgil. "Behold the beast," cries Dante, "for which I turn me back. Rescue me from it, O famous Sage, for it makes my pulses tremble." "Thou needs must take another path if thou wouldst escape from this wild spot, for yon beast alloweth none to pass her way." Then Virgil tells Dante why he has come. Beatrice in heaven, seeing her earthly lover lost in the wood, and moved with pity for his woful case, has sent Virgil, Symbol of Reason, to his succour. Virgil continues: "Therefore, for thy good I wene that thou shouldst follow me. I will be thy guide and I will lead thee through an eternal region and thou shalt hear the cry of despair, and thou shalt see ancient spirits in their woe, so that each one calleth out for the second death. Thereafter shalt thou see them who, in the fire, are at peace because they hope to arrive at last among the redeemed, whereunto if thou wouldst ascend, a spirit shall come to thee more worthy than I am."

The higher spirit here promised as Dante's guide through Paradise is, of course, Beatrice, who, in the action of the poem, represents the offices of Heavenly Love. From her Virgil has received his commission to conduct Dante through Hell and Purgatory. Satisfied with these high credentials, Dante accepts the proffered aid. Not now, however, can any further attempt be made to ascend that steep and dangerous hill from whose foot Dante has just been driven back. Downwards and inwards is the line that Virgil takes. Not a word of this is said, but when next we see the poets they have sunk into the deep places of the earth and are standing together before the dark gates of Hell. The Soul of man—conducted by Reason is now face to face with the eternal fact of Evil and about to enter into the inward significance of its every form.

L. P. JACKS.

"ALLEGORIES." *

A COLLECTION, under this name, of four stories by the author of "Eric," will be opened with very definite expectations, which will not be disappointed. We have here the same mildly evangelical theology, void of all offence, the same religious earnestness and moral health, and the same boys, whom, outside Dr. Farrar's tales, nobody ever met. Eric comes on the stage in each piece under the names of Paedarion (afterwards Aner), Festus, Hilaris and Florian. Russell is called Fidelis, Innocens and Ardens. The wicked and influential boy,—we forget what he was originally christened,—takes the titles of Ambivius and Trypho. This lad has less to do than his companions, because his functions are fully discharged at the beginning of the book by evil spirits with Hebrew names; but, fortunately for the reader, the strict allegorical style is soon relaxed, and as it grows less and less stringent, the stories continue to improve to the end of these 365 pages.

* "Allegories," by F. W. Farrar, Dean of Canterbury. Longmans. Price 6s.

* There will be three articles on the Divine Comedy. The first deals, as above, with the Contents; the second with its Contents and Significance; the third with its Inner Necessity.

The volume is dedicated to the author's thirteen grandchildren, and is obviously intended for a child's book, but it is hard to say of what age the child is meant to be. The young characters are all boys, but the style is far too polysyllabic for boys under twelve, and this is just the kind of book which older boys will not read. The boy recently interviewed for *The Academy* said, Yes, they had "Eric; or, Little by Little" in the library at school, and he called it rank piffle, what he had seen of it. A letter from a house-master goes on to say, "I had no copy of 'Eric' in my library, but I never yet came across a manly boy who could stand it." And we can bear personal witness that in the school at which the scene is laid it is a neglected work. Boys prefer something more like the life and conversation which they know. We fear the same difficulty in inducing lads to read these "Allegories," but if any boy can be persuaded to read them he will take no harm, and may gain much good. In particular, the last story, pleasantly entitled "The Basilisk and the Leopard," deals courageously and delicately with the most terrible problem of public school life. The indirect injury which is sometimes caused by efforts of this kind cannot possibly result from so tactful a treatment.

There are pictures, which will aid in commending the book to its proper public. There are also innumerable poetic scraps from several languages, such as might conceivably arouse in some young mind a desire for more. Before recommending it as a prize or present, one would like to know the proposed recipient; for a reflective boy, or an omnivorous one, it would be highly suitable.

E. W. LUMMIS.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

"TWO OPPOSING TENDENCIES."

SIR,—I am not ungrateful for the friendly chastisement you have administered to me for my papers in the *Seed-sower*. It is pleasant that there is recognition at Essex Hall of "zeal," even "without discretion," which is not anti-Trinitarian. Discretion is the British virtue of the day. We are accustomed to it in Her Majesty's Government, and, may I add, in the office of THE INQUIRER. Nevertheless, I will be indiscreet for once because I think it is right.

But while you do not propose to examine my papers you charge me with "bold inaccuracy" and want of courtesy. If you will point out either I will not defend it. The cause I advocate needs no exaggeration, and I am sorry if in my anxiety to forward it I have wounded anyone by personal strictures.

I confess I wrote with haste, at a very busy time, and with some heat; but the letter of Mr. Grosvenor Lee, the President of the British and Foreign Unitarian Association, published in your columns, demanding an assurance of the Small Heath Church, as a condition of its receipt of the Association's funds, that its services

should be Unitarian, was not calculated to allay angry feelings of discontent.

I plead guilty to angry discontent at the growing tendency to label our Free Churches with a doctrinal name, to use them as the means of doctrinal propaganda, and to fasten upon us the authority of an Association which is doctrinal in name and constitution and committed for all time to a particular theological tenet. And you yourself acknowledge the grounds of this dissatisfaction. You say, "To the logical mind it is intolerable that a Free Church, undogmatic in its fundamental principle, should be called by a name which, on the face of it, appears essentially dogmatic." You are right. It is intolerable; and some of us feel that we can stand it no longer and must withdraw from this narrowing sectarian environment.

You plead that we are "one people," and state that, "whatever else we may be, we are an undogmatic people." Whom do you mean by "we"? If you mean Unitarians, I acknowledge the unity in anti-Trinitarian belief, but I deny altogether that it is the kind of unity which is desirable. I do not think the bond among our Free Churches is yet a merely Unitarian one, in spite of the efforts of many to make it so; and some of us will never recognise such a bond. I for one am not a Unitarian minister, nor minister of a Unitarian Church, nor do I minister to a merely Unitarian congregation. The only fellowship which I will promote in a Free Church is that of Worship and Service of God without insistence on particular theological opinions, according to the principle, enunciated by our forefathers after the Act of Uniformity, and embodied in our open-trusts, of Religion before Doctrine.

Then your statement that "we are an undogmatic people" is scarcely borne out by facts. Some Unitarians are undogmatic, and as true as steel to the old Baxterian catholicity. I believe there are no people in the world more catholic than a large number of Unitarians. But what of others? What of that numerous and increasing section among us who insist on putting their pet doctrine on the front of our churches, regarding it as an act of courage to write a doctrinal name on buildings and property which have come down to them free and undenominational—a name which, perhaps, excludes more of Christendom than any other; who flourish the banner of their Unitarianism as if they had inverted the principle of their founders, and were anxious to put doctrinal reform before broad religious communion; who lay such stress on their particular theological views that they set up a training college for ministers with a Unitarian name and foundation, and establish an ecclesiastical Association, Unitarian in name and constitution, to be the centre of our Free-Church life, and encourage this mere doctrinal Association to subsidise our Free Churches, to call them "Unitarian," to throw ridicule on ministers who refuse to name their places of worship "Unitarian," and to gather us all up, Free Churches and ministers of Free Churches, and Free Institutions, with others that are not Free, in a "Unitarian Almanack"? Are these undogmatic? Call them what you will, they are erecting a doctrinal barrier about them almost as high and insuperable as many of the unhappy boundaries which divide Christendom.

The question is: "Shall we all in our Free Churches be inclosed within this Unitarian barrier?" And I fear that unless those of us who stand for Non-Subscription and Religion before Doctrine take active steps to prevent it, we shall be also imprisoned. Therefore, I have urged in the *Seed-sower* that we must organise in self-defence; that we must unite against Unitarian dogmatists, and all dogmatists, on a distinctly Non-Subscribing basis.

Between those who want a Free Church and those who want a Unitarian Church there is no possible ecclesiastical union. The former, even when Unitarians, are often much closer to non-Unitarians than to the latter. Your gentle and mild pleading for union is as if the difference were a mere matter of names! You do not seem to realise the infinite distinction of principle lurking behind these words. You are asking absolutely antagonistic forces to lie quietly together in "charity" until the one has slowly bled the other to death. You are advocating a union which means nothing less than the steady and "friendly" extinction of us Free Churchmen. When you say that it is an "open question" whether it is "wise" to call Free Churches and Free Institutions by a doctrinal name you forget that to us it is not, and never has been, a matter of judgment. It is, and always has been, a matter of conscience. The question for us is closed, and has been closed for two centuries. The blood of ancestors, on my father's and mother's sides, who made sacrifices for Non-Subscription, tingles in me at your easy indifference. I cannot speak of "unwisdom" in such a connection. It seems to me more like treason to our forefathers, scarcely less than treachery to men who gave up their livings in order to resist the imposition of creeds, to put religion before doctrine, to lay stress on godliness, to emphasise the underlying life of all honest beliefs, to break down the wretched doctrinal partitions which separate us, and to minimise to their utmost the wicked theological antagonisms which have blinded us to our common sonship in God.

EDGAR I. FRIPP.

All Souls' Church, Belfast, Feb. 15.

[If Mr. Fripp sees "easy indifference" in what we have written on this subject, he is very much mistaken. It is true, we have not used as violent language as he, for we do not so understand the duty of a responsible religious teacher.

Our readers have in the above letter a fair specimen of Mr. Fripp's earnestness, and they will be able to gather what weight is to be attached to his judgment; we did not feel at liberty to withhold it, much as we regret that a serious and important question should be raised in such a manner.

Mr. Fripp wishes to be told what are the inaccuracies and the discourtesy we found in his papers in the *Seed-sower*.

Discourtesy: To speak of an honest historical judgment as "meanly and falsely hinted" (p. 151); and an expression of opinion equally defensible in an honest student of our history as "a base untruth" (p. 152).

Inaccuracy: Many of these are due perhaps only to exuberance of style; but it is more serious to speak repeatedly throughout these papers as though the early founders of our Churches understood and accepted to the full the doctrine of

Catholic inclusiveness, and said to themselves "away with these creeds and confessions which have turned the Church of Christ into a theological academy" (p. 151), and that they left the Church because they felt creeds to be an impediment to religion. A more accurate historical judgment will be found in the Rev. Alexander Gordon's lecture on Richard Baxter, appended to his "Heads of Unitarian History." Also that the decay of the service, and putting away of old liturgies, &c., and the breaking up of the old ecclesiastical organisation followed on the introduction of doctrinal zeal at the expense of Catholic inclusiveness (p. 152). This, we think, is sufficient to justify our statements, and we will not continue a very distasteful task. On the main question, what we said in the leading article of last week seems for the present to be sufficient. A great deal depends on what the name "Unitarian," as now applied to our people, really stands for.—ED. INQ.]

PROVINCIAL LETTER.

MANCHESTER DISTRICT.

SINCE writing my last letter the scheme of the Forward Movement has been developing, and there is definite news to report concerning it. The District Association appointed a special committee to carefully go into the whole question of the application of the money handed over from the bazaar and subscription list. As your readers are already aware, having read the full statement of accounts, &c., printed in *THE INQUIRER* a fortnight or so ago, the total amount thus far at our disposal is £9,247 10s. 3d. It seems at first sight a very considerable sum to devote to Forward Movement work, and yet when divided and allocated it does not go really very far. The special committee felt that their responsibility was very great. There are so many things wanting to be done that double the amount could be easily spent. Deputations from the various Forward Movement churches came and laid their plans and prospects before us, and we found that their most pressing needs were not all the same. Chorlton is the oldest church, and is, consequently, the most consolidated and advanced. It is reasonable to suppose that in the course of a few years the congregation will be self-supporting there. A few years ago Chorlton was but a village; now it is spreading out in almost every direction, the increase of its population being little short of marvellous. The members of our church there have shown themselves ready to make sacrifices for the cause. They have always been banded together in a most friendly spirit, and their effort all along has had a great deal of enterprise in it; they have secured an eligible plot of ground, and they desire to commence building operations at the earliest possible date. Besides raising about £500 towards the Bazaar Fund, they have a building fund of about £200. They also desire to have a minister of their own, so that he may devote the whole of his time to the work of their church, and thus fully test their power of expansion and growth.

The friends at Urmston have felt all along the inconvenience and inadequacy of the public building in which they hold their services. The draughtiness of it

may be imagined when it is stated that not unfrequently in the winter the fires are blown completely out of the grates into the room, and the atmosphere is charged with smoke. Yet, amidst all their drawbacks, they have worked up an extremely good evening congregation, which has raised about £450 towards the Bazaar Fund. Those who know the average social position of the folk there, are well aware of the real self-sacrifice and earnestness this sum represents. It is felt that if only a suitable building could be erected, they could be content for the present to go on having their services conducted by supplies arranged for as now by the Association. Inquiry is being made regarding an eligible site, and it is likely that a plot will shortly be decided upon.

Heaton Moor has been more fortunately situated as to building. The Reform Hall is a new and well-arranged structure, and our friends there have thus far been comfortably housed. Of course, they intend eventually to have a church building of their own; but at present they do not feel themselves able to meet the financial responsibilities of both a building and a resident minister, and so they have decided that in the special circumstances of their own case, it would be best to have a minister residing at Heaton Moor and devoting most of his time and effort towards the building up and consolidating of their congregational life. There are some good, earnest men and women there who are enthusiastic about the future, and they raised about £350 towards the Bazaar Fund. Bradford had to be considered on altogether distinct lines, as it is so very different from the other places.

The Special Committee made its Report to the Governing Body, and the latter has decided upon the following course of action. First of all it has determined that the grants shall be made subject to the following primary conditions:—

1. The plans to be passed and approved by the Association.
2. The Trust Deeds to be similarly dealt with.
3. There shall be no mortgage on, or power of mortgaging, the property.

It goes without the saying that the Trust Deeds are to be perfectly free and open. The basis upon which the allocation of money rested was that each of the three churches named should receive three times the amount which it raised towards the Bazaar Fund, plus £50 promised by the B. and F. Association. So that a grant of £1,550 was made to Chorlton-cum-Hardy, and already the folk there are very busy deciding upon plans.

As regards Urmston, a suitable plot of land is to be secured at a cost of not exceeding £300 (to be applied either in the purchase of land free from chief rent, or invested in order by the annual income thereof, to meet the chief rent on the land), and on it a suitable building is to be erected at a cost of not exceeding £1,400; the land and buildings, and invested money to remain the property and under the control of the Association; but the congregation to pay to the Association an annual sum equal to the chief rent, and to defray the cost of repairs, insurance, &c. When the congregation can indemnify the Association from all liability in respect of chief rent the property will be transferred to the church's own trustees,

A grant of £1,100 was made to Heaton Moor, to be held in reserve for the present, until it be deemed desirable to erect a building there.

Bradford's contribution to the Bazaar Fund was nearly £66, a very satisfactory sum considering the social position of the people there. It is a poor district, and the Association has to recognise that there is no prospect of the cause there being self-supporting. Yet there is splendid work to be done there, and its demands are irresistible. There is an average attendance at its Sunday-school of nearly 250 scholars, while it has the largest evening congregation of all our Forward Movement Churches. It was decided, therefore, that a sum of £2,500 be set aside for the purpose of making provision for the payment of ground rent (rather high in that district), and the erection of a suitable building. The question of site has already been considered, and the scheme will be carried to completion as soon as possible.

In addition to these, a further grant of £250 was made to Blackley towards the cost of erecting a new school building estimated to cost not more than £1,500; and another grant of £150 to Swinton, towards the redemption of the chief rent. Blackley is, indeed, sadly in need of a better school, and it deserves to have it; while Swinton, though nobly trying to keep its head above water, finds the annual chief rent a burden, and therefore it is a pleasure to know that the money already promised in addition to this grant will enable them to redeem it.

Upon the recommendation of the Mission Sub-Committee, it was decided to make a considerable yearly grant towards the support of a minister at Chorlton; and I understand that the friends there will soon arrive at a settlement as to who their minister shall be. Whoever it happens to be, he will find the Chorlton folk a very happy and united family, prepared to back him up in all his efforts to extend the influence of our cause.

The Rev. W. E. Atack was unanimously appointed a missionary of the Association to reside at Bradford, and to have particular charge of the work there. He will commence his duties on March 1, and a welcome soirée is already arranged to be held on March 5 in order that he may be formally introduced to the people. The Rev. W. H. Burgess is kindly consenting to remain with us for the present; while the question of appointing a missionary to reside at Heaton Moor is being settled by a small deputation in conjunction with the Heaton Moor Committee; and meanwhile services are being arranged for there and at Urmston by Mr. Burgess.

The residue of the Fund is being invested for the present. It is very evident that for the next few years a heavy demand will be made upon the resources of the Association if all this work is to be carried on effectually, and a continued loyal and generous support is absolutely essential. The Rev. Dendy Agate has commenced his ministry at Altrincham; but we still have him on all our Committees, helping us with his experience and counsel; and his enthusiasm for the success of the movement is as marked as ever. Thus you see we have been extremely busy since I last wrote; and although we have decided upon the

principles of our work in the immediate future, yet the details have to be carried out as circumstances permit.

CHARLES ROPER.

We have received more than one letter in reference to our recent Provincial Letter from the Eastern Counties, demurring to the extremely unfavourable view our correspondent took of Yarmouth. It seems that the evening congregation is much larger than the morning, as described on the morning when Mr. Daplyn preached there, and although the congregation has recently passed through a very disastrous and trying experience, the best spirit of determination is now animating the minister and congregation, making for progress in the near future.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Antrim.—The annual social meeting of the Old Congregation was held on Wednesday, Feb. 9. After tea a brief address was given by the minister, Rev. W. S. Smith, and some routine business was done. Music and recitations followed, by the choir and other friends, and in the course of the evening Mr. J. S. Hunter, the secretary, made, on behalf of the Committee, a presentation of a purse of twenty sovereigns to Miss Smith, daughter of the minister, in recognition of her long services as organist and Sunday-school teacher, and as a token of the high esteem in which she was held by the congregation.

Birkenhead.—On February 9 Mr. J. Hargreaves, of Rock Ferry, gave to the Charing Cross Wednesday-evening Society a delightful and instructive lecture on the "Wirral," illustrated by lantern-slides. Starting with a definition of the term "Hundred of Wirral," he took his audience an imaginary tour round the district, laying bare, as he travelled from point to point, the amount of interest with which the district teems, whether studied from an archaeological, historical, ecclesiastical or rural standpoint. The slides exhibited were in themselves works of art. The thanks of the meeting were cordially expressed by Messrs. Bell and W. Hewitt, the Rev. J. Crossley, and Mr. A. W. Willmer, the chairman.

Buxton.—We are informed by Mr. R. D. Darbishire, the Secretary to the Trustees, that our announcement of the appointment of the Rev. G. Street as minister of this chapel was made in error. We regret the mistake.

Choppington.—On Saturday last the prizes that had been won by the scholars of the Sunday-school were distributed by the minister of the church, the Rev. Arthur Harvie. On the same occasion a new lending library in connection with the church was opened. An audience which entirely filled the building took part in the proceedings and enjoyed an excellent concert that was provided by local friends.

Congleton.—On Saturday, the 12th inst., the winter meetings of the South Cheshire and District Sunday-school Union were held in the Cross-street Unitarian Church, at which representatives from Crewe, Nantwich, Whitechurch, and Congleton were present. Divine service took place at 3.30, when the Rev. W. F. Turland, of Whitechurch, preached. After tea in the schoolroom, the conference adjourned to the church, when the Rev. R. Stuart Redfern, of Crewe, read a paper on "The Future of the Sunday-school." An interesting discussion followed, in which Mrs. Hill (Nantwich), Mr. Jos. Dunville (Congleton), Mr. Monk (Crewe), and the Revs. W. F. Turland, and G. H. Smith took part. There was a fair attendance.

Colyton.—Our annual "Sunday-school party" for the distribution of prizes, &c., took place on Tuesday. There was a large attendance of parents and friends at tea, and our schoolroom was far too small to accommodate all who sought admittance to the meeting afterwards. Our minister, the Rev. A. Sutcliffe, B.A., occupied the chair, and, after an excellent programme had been gone through by the children and others, distributed book-prizes to about fifty scholars for regular attendance and good conduct. Garments of various kinds were also given to the children. The party was a most enjoyable one and in every way a great success.

Garston.—Six services were held here during

November and December, and three lectures have been arranged to be held at the Co-operative Hall on consecutive Tuesdays, Feb. 22, March 1 and 8, by the Revs. R. A. Armstrong, B.A., W. J. Jupp, and L. de Beaumont Klein, D.Sc., respectively, at 8 P.M.

Glanrhondda: Rhondda Valley.—The annual meetings in connection with this church were held on Sunday and Monday, Feb. 6 and 7. The officiating ministers were the Revs. T. A. Thomas, Llandyssul, and R. J. Jones, M.A., Aberdare. The meetings were fairly attended and very appreciative sermons were delivered. On Monday afternoon a social tea was given to friends by lady members of the congregation.

Hastings.—The Rev. Gardner Preston has been returned to the School Board. The Church party made a very strong effort to return a majority, and especially to "keep out the Unitarian." But they were defeated, Mr. William Ransom, a Methodist, heading the poll, and the Rev. Gardner Preston coming second, far above the highest of the Church minority. We are sorry to hear that Mr. Preston has been laid aside by influenza for several Sundays, but, writes a correspondent, who was present last Sunday, "It was pleasant to see the pulpit supplied by two neighbouring Wesleyan lay preachers—one of them, indeed, Mr. Ransom, who heads the new School Board. The services were bright and living, and the singing hearty and uplifting, and, altogether, it was very cheering to find our cause so well represented, and that our minister has won so respected a place in the community."

Ipswich.—On Sunday week the Rev. Stopford A. Brooke preached in the Old Meeting, which was well filled at both services, most of the Nonconformist bodies in the town being represented. Both sermons were from Luke ix 59, 60, ending "Let the dead bury their dead."

London: Essex Church.—The second series of educational lectures, which the Rev. Frank K. Freeston has arranged, is being attended with much interest. An audience of over 150 persons listened on Tuesday last to a most instructive lecture on India by Mr. B. B. Nagarkar, who supplemented his remarks with a series of lantern illustrations. All references to the Brahmo Somaj Movement were received with sympathetic support, and a wish was expressed that Mr. Nagarkar would deliver a further lecture. A hearty vote of thanks was passed at the close, moved by Mr. Maurice Grant, and seconded by Mr. Charles T. Mitchell, M.A. On Tuesday next the Rev. Frank K. Freeston will lecture on "The Story of English Religion. From the Beginning to the Reformation." The new set of coloured slides prepared by the Sunday School Association will be used on this occasion.

Manchester: Memorial Hall.—The annual meeting of the Trustees was held on Friday, the 11th inst., the Chairman of the Trustees (Mr. Harry Rawson) presiding. The report exhibited in various ways the continued usefulness of the hall. Free use of rooms had been granted for 190 meetings, being an increase of 36 over the previous year. Of these 54 had been held by the Committee of the recent grand bazaar; 21 of the Sunday School Association; 13 Provincial Assembly; 11 Cross-street Chapel Bible class; 17 Postal Mission, &c.; and in addition the classes, lectures, annual and committee meetings, examinations and students' gatherings. The accounts of the treasurer (Mr. G. S. Woolley) showed a smaller balance than usual owing to the recent considerable expenditure on the painting and beautifying of the rooms. Out of this sum grants were made of £10 to the congregation at Flagg (so long zealously assisted by Mr. Woollen, of Sheffield); £20 to Swinton Chapel, and £50 to the Manchester Domestic Mission. An interesting incident was the inspection of an album, containing a cabinet-size photograph likeness of every Trustee appointed since the foundation of the hall. It opens with an excellent portrait of the late Rev. Dr. J. R. Beard, to whom was due the original suggestion of the undertaking; the Rev. W. Gaskell, M.A., his zealous coadjutor, they being, as well, the first Principal and the first Literary Tutor of the Unitarian Home Missionary Board (of which also Dr. Beard was the projector). Then follow all the trustees, past and present, supplemented by photos of the late secretaries, Mr. George Wadsworth and Mr. Richard Aspdon, the present secretary, Mr. E. W. Marshall, and the first steward of the hall, Mr. T. P. Jones. At the close of the business the Trustees dined at the Reform Club, nearly all being present. The following guests had been invited:—Sir John T. Brunner, M.P., Revs. Alex. Gordon, J. E. Manning, C. T. Poynting, and S. A. Steinthal; Messrs. H. S. Golland, Frank Harland, Percy H. Leigh, A. E. Piggott, Harry Williamson, Egbert Steinthal, Edgar Wood, A. W. Worthington, T. C. Abbott, Godfrey Worthington, R. C. Laward, and Mr. E. W. Marshall, secretary. Of these, Sir J. T. Brunner, Rev. J. E. Manning, S. A. Steinthal, and Mr. A. W.

Worthington were unable, from various causes, to be present. Mr. Francis Nicholson presided, and after the toast of "The Queen," the following were suitably given and acknowledged:—"The Memorial Hall," "Our Guests," "Congratulations on the Success of the Grand Bazaar," the latter being replied to by Mr. James K. Beard.

Mossley.—The annual sale of work was held on Saturday last in the Christian Sunday-school, in aid of the chapel funds. The sale was opened by Mr. John Heys, of Longsight, formerly an active worker in connection with the school and chapel. The Rev. T. R. Elliott presided, supported by Alderman G. Mills, J.P., and Mr. Abraham Morrell. Mr. Heys gave an interesting address referring to his old connection with Mossley and the good work done by the congregation. The sale realised £64 15s. 7d. During the evening Mr. G. E. H. Lawlin gave several entertainments with his phonograph. On Sunday afternoon last, after close of school, the teachers' quarterly party was held, when, before tea, an excellent and stimulating paper was read on "The Qualifications and Duties of Sunday-school Teachers," by Mr. W. Lawton, one of the superintendents.

Paisley.—Under the auspices of the Paisley Unitarian Christian Church, a lecture was given on Tuesday last, in the George A. Clark Town Hall, by the Rev. David Macrae, on "English, Scottish, and Irish Characters," which was treated in a graphic, popular, and humorous style. The outstanding characteristics of the three nationalities were pointed out in succession, and were illustrated by quite a host of amusing anecdotes, many of which were drawn from the lecturer's own experience, and all told in his inimitable manner. He concluded by expressing the desire that the three peoples would become more closely united in sympathy and goodwill, believing that such a "union of hearts," and the blending of the various elements in their characters, would greatly strengthen the character and life of the nation as a whole. A vote of thanks to the lecturer was, on the motion of Rev. A. C. Henderson, heartily accorded.

Sheffield.—The annual report of the Trustees and Committee of the Upper Chapel, for the year 1897, records good work done, but owing to special expenses, a balance of £87 on the wrong side. There are 353 sittings let in the chapel and 160 seat-holders. A roll of membership has been instituted of those who desire "to unite for the worship and service of Almighty God." During the past few months Mr. Manning has delivered courses of Sunday evening lectures on "Three Great Philosophers" and "Types of the Christian Church." The work of the Postal Mission has been going on steadily, and the Reading Circles, formed as an adjunct to it, have been a marked success. A branch of the Board-school Clothing Guild has been established in connection with the Congregational Guild of Good Endeavour. A senior class meets in the chapel on Sunday afternoons, with an average attendance of from twenty-five to thirty young men and women. The Sunday-school, minister's class, mothers' meeting, gymnastic society, and other branches of work are in a healthy condition.

Shepton Mallet.—The annual tea and entertainment in connection with the Unitarian Sunday-school took place on Thursday, the 10th, when about 130 children and friends partook of tea. The entertainment followed, the room being well filled. The programme consisted of a cantata entitled *A Day in the Woods*, which was capitally rendered by a number of scholars, who had been carefully trained by Mrs. T. Allen and Miss Phillis. Recitations were given by some of the children, and an address by the Rev. L. T. Badcock. The programme concluded with an amusing sketch by the elder scholars. The entertainment was a great success in every way.

Stoke: Staffordshire.—Mr. Herbert G. Wilson, son of the late Rev. John Wilson, of Birmingham, and brother of the late Rev. A. H. Wilson, of the Bell Street Mission, London, has just had conferred on him, at Cambridge, the M.A. degree. Mr. Wilson is one of Her Majesty's Inspectors of Schools.

Sunderland.—On February 10 the Rev. Charles Hargrove, M.A., delivered his lecture on the "Irish Rebellion, 1798." There was a good attendance, and Mr. Hargrove's visit was refreshing to our people, who work here under difficult conditions.

Swansea.—The annual meeting of this congregation was held on the 9th inst. Mr. J. Moy-Evans presided. The hon. sec., Mr. C. H. Perkins, read the report for the past year, in the course of which allusion was made to the visit of the Rev. J. Morgan Whiteman in August, and of Dr. Griffiths and Professor Moore in October, when they preached in connection with a course of lectures on the leading points of Unitarian belief that was arranged by the minister, the Rev. Thomas Robinson. These lectures

attracted much attention. A second series is now in progress, and have included an able discourse by the Rev. George St. Clair on the "History of Sacrifice." The Sunday-school was not large, but the children are regular in attendance and excellent in conduct. The "Band of Hope" flourishes in face of some opposition from some of the managers of other schools and Bands of Hope, who have tried to scare the children by telling them that Unitarians do not believe in God and other similar statements. The report was adopted after remarks from the Rev. Thomas Robinson, the Rev. William Robinson, Mr. Harris, Mr. Fielder, and others. The officers and committee were then elected, and the meeting concluded with a short experimental lecture by the Rev. Thos. Robinson on "Bubbles," and some music and singing.

Tunbridge Wells.—The annual soiree took place on Saturday evening last, and there was a good attendance of upwards of sixty. Several members and friends, however, were prevented from being present owing to its being a Saturday. The whole arrangements were made by Miss Elliott, assisted by the treasurer, Miss Knight, and everyone fully appreciated the effort that these friends had made for their enjoyment. Mr. Frank Pichett (organist) arranged the programme, which consisted of songs by the Misses Cooper, Miss Richards, and Mr. Mann; a flute solo, by himself; a dramatic dialogue by Miss Edith Hobbs and Mr. Dillon; and recitations by Mr. Tabbs and Mr. Lawson Dodd. The children were delighted with Mr. Loof's mechanical singing bird, and Mr. Webber's "wheel of life." Rev. T. E. M. Edwards was kind enough to preside, and in a short address urged all present to enter more earnestly into the work and to attend regularly the services on Sunday.

The author of the illustrated story for children, entitled "The Chickens' Parade," in the current number of the *Strand Magazine*, is the third son of the Rev. F. Haydn Williams, of Whitby.

LETTERS received from J. J. B. (thanks), J. C., J. E., M. D. S., K. H. S., W. R. S., N. M. T.

UNITARIAN CHRISTIANITY.

A selection of Books recommended for the use of parents in the education of their children in the principles of Religion and for the formation of character.

Principles of Religion.

Outline Lessons in Religion. R. A. Armstrong, B.A. 6d.
Man's Knowledge of God. R. A. Armstrong, B.A. 1s.

The Bible.

Book of Beginnings. Marian Pritchard. 2s. net.
Three Stages of a Bible's Life. W. C. Gannett. 6d. net.
Lessons on the English Bible. F. E. Millson. 6d. net.

Life and Teachings of Jesus.

Jesus: Story of his Life. Misses Gregg. 1s. 6d.
Half-Hours with the Parables. J. Crowther Hirst. 1s. net.
Life in Palestine when Jesus Lived. J. Estlin Carpenter, M.A. 1s.

Doctrinal.

Our Unitarian Faith. J. T. Marriott. 1s.

Biographical.

Theophilus Lindsey. Frances E. Cooke. 1s. net.
Noble Workers. Frances E. Cooke. 1s. net.
Theodore Parker. Frances E. Cooke. 1s.
W. E. Channing. Frances E. Cooke. 1s.
Stories of Great Lives. Frances E. Cooke. 1s.
Dorothea L. Dix. Frances E. Cooke. 1s. net.

The Helper for 1898. 2s. 6d. net. Edited by Marian Pritchard. *The Christian World* says:—"The constituency for whose benefit this admirable volume has been prepared with so much care has little room for complaint that the publishers are failing to cater for the wants of parents and teachers."

London: SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex-street, Strand, W.C.

OUR CALENDAR.

SUNDAY, FEBRUARY 20.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON. Evening, "The Lord's Prayer."—VI.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Dr. BROOKE HERFORD.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D., and 3.30, Service for Children.
Kentish Town, Free Christian Church, Clarence-road, Rev. A. FARQUHARSON, 11 A.M., "Imagination," and 7 P.M., "The Faith of Doubt."
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A. Evening, Renan's "Life of Jesus."
Mansford-street Church and Mission, Bethnal Green, Sunday School Anniversary, 3.15 P.M., A Service of Song, and 7 P.M., Mr. JAMES BRANCH, L.C.C.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M., L. TAVENER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.
Woolwich, Masonic Hall, Anglesey road, Plumstead, 11 A.M. and 6.30 P.M.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. A. COEDEN SMITH.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. WM. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M.
CANTERBURY, Blackfriars, 11 A.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Natural History Museum, Lismore-road, 11 A.M. and 6.30 P.M., Mr. E. CAPLETON.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. CHARLES HARGROVE.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPE.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
OXFORD, Manchester College, 11.30 A.M. and 8.30 P.M., Rev. Dr. DRUMMOND.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M., Mr. E. S. L. BUCKLAND.
WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. BIRKS, F.R.A.S.

CAFE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

Garston Co-operative Hall, Tuesday, 22nd, at 8 P.M., Rev. R. A. ARMSTRONG, B.A., "A Unitarian View of the Mission of Jesus Christ."

ETHICAL RELIGION SOCIETY,
STEINWAY HALL, PORTMAN-SQUARE, W.—Feb. 13th, DR. WASHINGTON SULLIVAN, "Prayer in the Ethical Church." 11.15.

SOUTH-PLACE ETHICAL SOCIETY,
SOUTH-PLACE, FINSBURY.—Feb. 20th, at 11.15, ALFRED MILNES, M.A., "The Growth of the Liberty Ideal."

"THE INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid; a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.
Essex Hall, Strand, W.C.

BIRTHS.

SCOTT—On Feb. 8th, at 40, Graham Mansions, N.E., the wife of Russell Scott, Jun., of a son.

MARRIAGES.

GREG—DIBBLEE—On the 16th inst., at the Church of the Holy Innocents, Fallowfield, by the Rev. H. France-Hayhurst, M.A., Vicar of Chelford, Henry Phillips, son of the late Henry Russell Greg, of Lode Hill, to Jeanie Emily, daughter of the late Frederick Lewis Diblee, M.I.C.E., P.W.D., India.

DEATHS.

GASKELL—On the 10th inst., at Lee Hall, Prestbury, Cheshire, Robert Gaskell, of Penketh House, Weymouth, aged 83.
TAYLER—On the 9th inst., at 31, Gill-street, Nottingham, in her 89th year, Clara, only surviving daughter of the late Rev. James Tayler, formerly Minister of the High Pavement Chapel, Nottingham.

MANSFORD - STREET CHURCH AND MISSION.

The ANNUAL MEETING of Subscribers and Friends, will be held in the CHURCH and BUILDINGS, on WEDNESDAY, March 2nd, 1898, W. BLAKE ODGERS, Esq., Q.C., in the chair.
Tea and Coffee at 7. Meeting at the Chapel at 8. All friends will be welcome.

BRANDON, SUFFOLK.—HOUSE to LET, eight lofty rooms, stabling, garden, sanitation and water perfect, shooting, fishing; rent £20.—Mr. GATES, Brandon.

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Drilling and Swimming are taught; and there are excellent playgrounds for outdoor games and exercises.

A detailed Prospectus will be sent on application to Miss LEWIN as above.

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NEW CHURCH FOR KIRKCALDY. SECOND APPEAL.

About a year ago the members of Kirkcaldy Unitarian Church, having for over six years endured the difficulties attending the holding of their Sunday services in a hired hall, inadequate for week-evening meetings, announced their conviction that the time had come for going forward, and that they had resolved to erect a hall, or church, capable of seating 200 people.

Kirkcaldy is a growing and prosperous town, and there is a fair prospect of gathering together a good congregation.

The sum required was estimated at £1,000, towards which the M'Quaker Trustees generously promised £500, on condition that not less than £250 were first raised. This condition has now been complied with.

The members of the congregation pledged themselves to raise £150 by means of subscriptions and a sale of work. Owing largely to the success of the sale, opened by the Provost of Kirkcaldy, and the generous and practical aid of friends in the immediate district, not directly connected with the congregation, it will be seen that they have raised upwards of £175.

It was not at first expected that an opportunity of purchasing a piece of ground would present itself, but a desirable and suitable freehold site in a central locality, approved by the M'Quaker Trustees, has now been secured at the price of £305. This makes the necessary sum to be raised £1,300.

The architect is Mr. Arnold S. Tayler, London, who is now preparing the plans and specifications for the building, which will be begun immediately.

The members, while heartily thanking those who have already generously responded to their appeal, now earnestly solicit the aid of their co-religionists in England and elsewhere, and all sympathisers with the movement, for donations towards the sum of about £400 yet required.

This appeal has the hearty support and sympathy of the M'Quaker Trustees.

Donations, which will be acknowledged in this paper, will be thankfully received by,—

H. B. MELVILLE, Treasurer of the Building Fund,
92, High-street, Kirkcaldy, N.B.; or to

Rev. A. ERNEST PARRY, Kirkcaldy, N.B.

The Treasurer begs to acknowledge the following amounts received since June last:—

	£	s.	d.
Amount advertised on June 5 last	195	1	2
Grant from the M'Quaker Trustees (as above)	500	0	0
Proceeds from Sale of Work and Supplementary Sales in Edinburgh and Kirkcaldy	117	8	2
Congregation (subscribed and collected)	58	1	2
Also the following in Kirkcaldy:			
John Nairn, Esq., Forth Park	5	0	0
Provost Hutchison	1	0	0
R. C. Munro Ferguson, Esq., M.P., Raith	1	0	0
Councillor Fergusson	1	0	0
J. Shepherd, Esq., Rossend Castle	1	0	0
R. M. Heron, Esq.	1	0	0
H. M. Hutchison, Esq., East Bank	1	0	0
Edmund Sang, Esq.	1	0	0
W. D. Sang, Esq., Tylehurst	1	0	0
W. L. Macindoe, Esq., Town Clerk	0	10	6
D. M. Williamson, Esq., Fiscal	0	10	6
J. Davidson, Esq., J.P.	0	10	6
Dr. Mackay, Med. Officer of Health	0	10	6
W. T. Leishmann, Esq.	0	10	6
A. McPherson, Esq.	0	10	6
Jas. White, Esq., Marchmont	0	10	0
Sums under 10s.	10	15	6
	85	9	8

C. Cochrane, Esq., Stourbridge, per B. and F. U. A.	10	0	0
Mr. and Mrs. Downie, Glasgow, per Rev. A. Lazenby	5	0	0
Friends in Aberdeen, per Rev. A. Webster	2	16	3
M. Gemmell, Esq., Glasgow	2	2	0
R. G. Shirreff, Esq., Edinburgh	1	0	0
Mrs. Walker, do.	1	0	0
R. C. H. Morison, Esq., do.	0	10	6
F. F. Ferris, Esq., Sunderland	0	10	6
Mrs. Haylings, Manchester	0	10	0
Mrs. Hadfield, Altrincham	0	5	0
W. J. Hadfield, Esq., do.	0	5	0
Mr. Fox, Sheffield, per Mr. King	0	5	0
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Candidates for admission are requested to forward their applications and testimonials without delay to the Secretaries.

The Trustees offer for competition External Exhibitions open to students for the Ministry tenable for the ordinary Undergraduate period at any approved British or Irish University.

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LONDON SUNDAY SCHOOL SOCIETY.

The ANNUAL MEETING of this Society will be held at ESSEX HALL, on SATURDAY, Feb. 26, at 8 P.M. Miss MARIAN PRITCHARD in the Chair.

Friends are cordially invited.

ALEX. BARNES }

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UNITARIAN CHURCH, HEYWOOD.

CHURCH DEDICATION SERVICE

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Rev. R. A. Armstrong, B.A.,

ON

THURSDAY, FEB. 24, at 3 o'clock.

Offertory in aid of Church Alterations Fund.

Tea at 5. Public Meeting 6.30.

A PPEAL FOR AID ON BEHALF OF THE AVONDALE ROAD UNITARIAN CHURCH, PECKHAM.

At the last Congregational Meeting, the announcement was made that at the end of the financial year there would be a deficit in the Church Funds of £50. This serious fact was attributed to the loss, by death and removal from the neighbourhood, of Members whose means enable them to subscribe more largely to the funds of the Church than was in the power of the majority of their fellow-workers. To meet the immediate difficulty, appeal was made for aid to the Committee of the London District Unitarian Society, with the result of a promise of £15 towards the liquidation of the debt, on condition that the rest should be raised by the Congregation.

But the Church Committee feel that the difficulty is likely to be recurrent, and that after a quarter of a century of self-reliant effort an appeal for outside help must be made if the Church is to be freed from the incubus of debt, and its work continued under the direction of a regular Minister. This help they suggest can best be given in the shape of annual subscriptions from friends who feel a sympathetic interest in the cause at Peckham, with a congregation embracing a goodly number of young people, among whom, it is believed, a promising work is being carried on. Promises of support will be thankfully received by

Mr. L. COX (Treasurer),

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CHANGE OF RESIDENCE.—MISS

WINIFRED ROBINSON has removed to 1, SALCOMBE VILLAS, MERTON PARK, S.W.

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CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION SOIRÉE for Members and Friends, more especially those of the Summer Excursions or "Post Parties," at ESSEX HALL, ESSEX-STREET, STRAND, on WEDNESDAY EVENING, March 9. 6.30 to 10.30.

For tickets, one shilling each, apply, enclosing stamped envelope, to Miss F. HILL, 13, Christchurch-road, Hampstead, N.W.

MANCHESTER BAZAAR PROVINCIAL ASSEMBLY STALL.

A SALE of GOODS left over from the above will be held in

BANK STREET SCHOOLS, BURY,

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The Sale will be opened at 2 P.M. by J. R. BEARD, Esq., J.P. Chairman, THOMAS HOLT, Esq., J.P. Admission 3d. Entertainments, &c., during the evening.

The Schools abut on Bolton-street Station (L. and Y. Railway).

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. City Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, February 19, 1898.